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HISTORY

OF

MADISON COUNTY,

N. Y.

V. I

STATE OF NEW YORK.

BY MRS. L. M. HAMMOND.

SYRACUSE

TRUEAIR, SMITH & CO., BOOK A

1872.

PREFACE.

TO THE
MEMORY OF THE PIONEERS,

TO THE
REMNAINT OF THOSE SURVIVING,—

*Those courageous men and women who suffered the privations,
endured the hardships and toil, that we might enjoy the fruit thereof.*

TO THOSE
*Who have reared our beautiful villages ; dotted the valleys with a
multitude of hamlets ; covered the hills with peaceful homes ; who
have planted Schools and Churches, established manufactures, pro-
moted agriculture ; who have bound our country to the commercial
world with many iron bands, and have drawn hither the electric
channels of the world's utterances,*

With filial and fraternal affection,

THIS VOLUME IS RESPECTFULLY
DEDICATED.

PREFACE.

No apology need be offered for such a work as this. It is time that the recollections of the pioneers were gathered together, before the last of them shall have passed away ; before the eyes that have seen the wonderful changes wrought in the domain of our own county, shall be forever closed, and the lips, which alone can describe them as they were, are forever silent. One by one the landmarks are falling, and the records of memory are fast fading away. Little enough can be gleaned at the present time. A few years hence nothing further than has been written of the earliest days, can be obtained, except by uncertain tradition.

In 1863 the writer began her work, by visiting and conversing with aged people, taking notes from their memories, of the long ago past. The sketches so obtained were properly labeled and laid in their appropriate places, each town by itself, for future use. They were gathered, not so much with a view to publication, as to preserve them, knowing they would, in time, be useful to some one. The material accumulated year by year, but slowly, as only time not devoted to household duties, was used in the pursuit.

In 1867, a brother of the writer, J. M. Chase, joined her in the work, and the two for a season were engaged in connection, collecting historical matter. But, as it interfered with his other labors, required time which he had not to spare, careful thought, and much comparison and sifting, which one whose thoughts were busy with the cares of this work-day world, could not employ, he relinquished the object, and the author went on alone, devoting her energies almost entirely to the work the last years.

From 1867 to 1871 a series of sketches from this history were published in the *Oneida Dispatch*, the object of which was to awaken public sentiment, elicit information, and thus add to the increasing fund of material. It had the desired effect, and by the means, a more complete, and by far more correct history is obtained, as the imperfections of the sketches were thus eradicated.

In the aim to furnish a history of this region, reaching back to the remotest period, thousands of pages have been intently perused and digested. No work has been oftener consulted and more largely drawn from, than the "Documentary History of New York State." Valentine's "History of New York City," Campbell's "Annals of Tryon," and "Schoolcraft's Notes on the Iroquois," have contributed most useful material for the following pages. In a great measure the different State Gazetters have served most excellent purpose. Smith's "History of New York," the New York State Census of several dates, the Civil List, the Red Book of various dates, several reports of the New York State Agricultural Society, the "New Encyclopedia," have been daily references. Barber's "Historical Collections," the "Life of De Witt Clinton," the Memoirs of Dr. Nathaniel Kendrick," the "Life of Mrs. Judson," and others have been consulted, and in some instances drawn from for biographical sketches.

Local historians have materially aided the progress of the work. Jones's "Annals of Oneida County," Clark's "Onondaga," Turner's "History of the Holland Purchase." Hatch's "History of the Town of Sherburne,"—have afforded useful helps, and the author asks forbearance for having so freely used in extract.

In all sections of the county, old families have been visited, family records perused, and time-yellowed documents examined. Statements have been taken from the lips of many aged men and women who lived through the days when toil and privation was the heritage of all, several of whom are now resting from their labors, and from them no farther record can be gained.

To E. Norton, Esq., publisher of the *Madison Observer*, E. H. Purdy and D. A. Jackson, publishers of the *Oneida Dispatch*, J. B. Guilford, former editor of that paper; and to E. D. Van Slyck, of the *Hamilton Republican*, especial obligations are due; to the

Cazenovia Republican, the *Democratic Volunteer*, the *Oneida Union*, the *DeRuyter New Era*, and to the entire Newspaper Press of Madison County the author is indebted.

For valued assistance and the use of interesting manuscripts, she is under deep obligations to Gen. J. D. Ledyard and L. W. Ledyard, of Cazenovia ; A. V. Bentley, Esq., of De Ruyter ; Judge Barlow, of Canastota ; Hon. Wm. K. Fuller, of Schenectady ; Rev. Wm. M. Pratt, of Louisville, Ky. ; W. O. Spencer, Esq., of Lakeport ; Hon. John J. Foot, of Hamilton ; and would here express her sincere thanks for the helping hand they gave.

Also to Col. E. D. Jencks, of De Ruyter ; I. N. Smith, Esq., of De Ruyter ; J. W. Northrup, Esq., of Georgetown ; Rev. W. B. Downer, of Cazenovia ; A. A. Raymond, Peterboro ; Rev. John Smitzer, of Oneida ; Rev. J. H. Enders, of Chittenango ; Mrs. Brinckerhoof, Chittenango ; Samuel French, Esq., Chittenango ; H. H. Hall, Esq., of Lenox ; Niles Higinbotham, of Oneida ; Jas. B. Jenkins, Attorney and Counselor at Law, of Oneida ; Mr. S. Watrous, of East Avon ; A. M. Holmes, M. D., Morrisville ; Lyman Armour, Siloam ; James Cooledge, Madison ; Calvin Morse, Esq., Eaton ; Ezra Leland, Eaton ; Charles De Ferriere, Wampsville ; Wait Clark and Luke Hoxie, Esqrs., of Brookfield, and L. H. Warren, Esq., of Oneida Co., for valuable material and useful and timely help, and to our County Clerk, A. D. Kennedy, Esq., for generous assistance in searching records at the Clerk's office.

In addition to these, there are a host of men and women throughout the county, who have in every way aided the researches of the author, by furnishing answers to inquiries, by looking up long forgotten documents, by assisting in searching records of churches and other societies, and to all she would tender the most grateful acknowledgments for those generous efforts in behalf of the work.

It has been a labor of great care. To make the work as correct and reliable as possible, no pains have been spared in examining and sifting every item of information, reconciling statements, and leaving out all that was wanting corroboration. Each town has been separately reviewed by different individuals, men whose knowledge and acquaintance with the growth and changes of their own localities, and whose judgment in the

premises gives general confidence in their statements as to its correctness. And yet, notwithstanding all this care, many errors have undoubtedly crept in, unobserved, to be eradicated by the future historian.

This has also been a labor of love, since it has been impossible for the author to listen to the narratives that fell from aged lips, recitals of their own youthful days, of the trials and hardships, of the joys and pleasures peculiar to the days that are no more, without entering into the spirit of the scenes described, and without feeling a tender veneration, a peculiar filial regard for those honored relics of the past.

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INDIANS.

CHAPTER I.

INDIANS.

Discovery of the Indians of New York. Personal characteristics. Dress and habits of living. Religious customs. Statements of early travelers. Origin of the Iroquois Nation. Formation of the Confederacy. Forms of Government. Hieroglyphics and Symbols. Sketch of their History. History of the Oneidas.

When the Europeans, impelled by the spirit of discovery, pressed their course into New York State, they found it to be inhabited by a distinct and peculiar race of people. Their appearance and customs were a matter of great curiosity, and many of their usages evinced such wild and lawless habits, that they were at first regarded as a race, possessing no redeeming attributes. This supposition, acted upon, has been the parent of much injustice done the race. On a nearer and more friendly acquaintance, a different opinion has been formed, and it has been found, that under the advantages of intellectual and religious culture, they possess noble qualities of mind, such as distinguish their white brethren.

In their physical proportions they were described as being tall and straight, small and lithe-waisted, having black or dark-brown eyes, snow white teeth, straight black hair, cinnamon colored complexion, and were active and sprightly.

They were fond of display in dress, and indulged this taste to an extravagant degree. It is said by the early Dutch

settlers that some of the highly ornamented petticoats of the Indian women were worth eighty dollars in the currency of the present day. That garment was made of dressed deer skin and was highly ornamented with sewant, or wampum; this was made of beads, which were manufactured of various kinds of shells, gay colored, and wrought into curious and artistic designs. Sewant was used for Indian money, hence its value as dress trimming. From a gayly ornamented belt or waist girdle this skirt was suspended. A mantle of skins was sometimes worn over the shoulders. The hair of the women was long and they often wore it plaited and rolled up behind, secured by ornamented bands of sewant. Curiously formed jewelry of various materials adorned their shapely arms, hands and necks, and pendants secured by bands, hung over their foreheads. Their feet were encased in handsomely embroidered moccasins.

The men wore upon their shoulders a mantle of deer skin, with the fur next their bodies, the opposite side of the garment displaying a variety of designs in paint. The edges of the mantle were trimmed with swinging points of fine material. Their heads were variously ornamented, some wearing feathers, others different articles of a showy character. Their hair was sometimes shaven close, except at the top of the head. They, as well as the women, adorned their necks and arms with ornaments of elaborate workmanship. They were accustomed to paint themselves in many colors and fashions, according to each individual taste. Their appearance, when in full dress and paint, struck the eyes of the Europeans as grotesque and frightful.

They dwelt in villages, containing from thirty to several hundred souls. Their wigwams were made by placing in the ground two rows of upright saplings about twenty feet apart, when their tops were brought together and secured. Upon this framework was fastened a lathing of boughs, covered on the inside with strips of bark with such nicety

as to make a good defense against the weather. The interior of the wigwam was without flooring, the winter fires being built upon the ground in the center, the smoke escaping through an opening in the roof. Sometimes the wigwams were made large to accommodate two families. Around the village, to secure them from enemies, was a stockade of palisades, from ten to fifteen feet high.

The Indians most honorable calling, was to follow the war-path and bravely defend his tribe, and to sit in the great councils of the nation. But in times of peace they were employed in hunting and fishing, and the men were so trained that they were enabled, in a hunting expedition, to undergo great exertions, and prolonged fastings, with wonderful endurance. While the men secured the fish and game for winter, the women raised and secured the corn, and looked to the laying by of other stores, such as gathering and drying wild fruits and roots.

The earliest travelers among them, found corn and beans, quite extensively cultivated, the women performing the labor with a simple wooden hoe. A variety of dishes were formed from these products, not the least savory of which was "succotash" made from corn and beans, green, boiled together; a sort of mush, made from pounded parched corn, mixed with the juice of wild apples, was highly regarded. Sometimes the corn was beaten up with pestles, and boiled with water; again it was roasted on the ear when green; a variety of cakes were made from pounded corn, all of which were said to be palatable, even to the Europeans. As they ate they sat upon the ground, using no table ware, unless their wooden spoons might be named as such.

In their religious belief they profoundly revered the Great Spirit, the Manitou, the one God their Father, and they paid devout attention to all the mysterious voices of nature. It was the audible voice of the Great Spirit

heard in thunder; His mighty hand hurled the shaft of lightning; from His breath burst the destructive hurricane; His direct power veiled the sun or moon in eclipse; all the varied phenomena of nature, they believed had some direct meaning to themselves, and they endeavored, in religious forms and ceremonies, to propitiate the terrible and great Manitou.

They believed that the spirits of their dead visited their neighborhood during the hours of night, and that they could distinguish their voices in the sighing of the wind through the forest, or in the cry of wild animals which approached their wigwams in search of food. When a panther's shriek was heard, they recognized the voice of some departed relative, full of warning and weird omens; when the summer birds came with their gladsome music, through them, the happy voices of their cherished dead told them not to weep for those who rested amid the flowery fields of the Spirit Land.

When an Indian died, they placed the body in its grave, defending it from contact with the earth by a siding of boughs. By the side of the deceased they placed various articles, viz: a kettle, platter and spoon, food and some money, his pipe and tobacco-pouch, hatchet and other weapons of defence, to serve the traveler on his journey to the land of spirits. All his costly garments of skins, are wrapped about him in his grave.

The resting place of their dead was guarded with reverential awe; the graves of their fathers were held as sacred soil, and the burial grounds of their nation were fought for with religious zeal.

To die the death of a stoic, without weakness or fear, was regarded as one of the heroic virtues, which was early instilled into the minds of the children. To utter a cry under severe torture would degrade the Indian warrior.

The earliest writers state that the Indians "have a religion of their own, handed down from ancestor to ancestor. They say that mention was made by their forefathers for many thousand moons, of good and evil spirits, to whose honor it is supposed they burn fires and sacrifices. They wish to stand well with the good spirits; they like exhortations about them. They are very much afraid of the dead, but when they perceive that one must die, they appear more ferocious than beasts. One of the Indians is elevated to the office similar to that of priest, who visits the sick, sits by him and bawls, roars and cries, like one possessed. The priest has no house of his own, but lodges where he pleases. He must eat no food cooked by a married woman; it must be prepared by a maiden or old woman. When a child arrives at the age of twelve it is decided whether he can have this office or not, and if it is so ruled, he is elevated to that office. Becoming of suitable age and understanding, he undertakes the exercise of it."

"They are great observers of the movements of the sun, moon, and planets, and the women are most experienced stargazers. There is scarcely one of them but can name all the stars; describe the time of their rising and setting, and are as familiar with the position of the constellations in the heavens, as are the Europeans, the difference being, they give them different names. By the different moons they calculate the seasons, and regulate their harvests. The first moon following that of the end of February, is honored with great devotion, and as it rises, they compliment it with a great festival. They are collected together from all quarters, and revel after their fashion, feast with wild game and fish, drink clear river water to their fill, without being intoxicated. This moon, being the harbinger of spring, is the beginning of the year. In Virginia they then prepare for the planting. As the harvest approaches, at the August new moon, they again celebrate with another festival.

"The names of their months are these:— *Cuerano*, the first with them, February; 2 *Wær-hemška*; 3 *Heemskan*; 4 *Onerataska*; 5 *Oneratuck*, then they begin to sow and plant; 6 *Hagarert*; 7 *Jakouvaratta*; 8 *Hutterhonagat*; 9 *Genhendasta*, then

grain and everything is ripe ; to *Digojenjattha*, then is the seed housed. Of January and December they take no note, being of no use to them.

"Their numerals run no higher than ours, twenty being twice ten. When they ask for twenty, they stick the ten fingers up and with them turn to the ten toes of the feet. They count, *Honslot, Tegeni, Hasse, Kajeri, Wisk, Fajack, Satach, Siattege, Tiachte, Ojeri*.

"When a youth courts a girl, he buys her generally in a neighboring village, and this done, the damsel is then delivered to him by two or three other women, who come carrying on their heads, meal, roots, corn and other articles, to the young man's hut, and he receives her. It is common for a man to buy and have several wives, but not in one place. When he journeys five or six miles he finds another wife, who takes care of him as his first does ; five or ten miles further he again finds another wife who keeps house, and so on to several.

"Chastity is held in considerable esteem among the women, and as they are living without law, they are restrained through fear of the husband. It excites little attention if any one of the Indians abandons his wife. In case she have children they follow her. Whilst rearing their offspring the mother exhibits great tenderness. Each highly esteem their own children, who grow up very lively. The men scarcely ever labor, except to provide game for cooking ; the women must attend to the remainder, such as tilling the soil, gathering the crops, &c., as well as cooking.

"What is very strange among this almost barbarous people, there are few or none cross-eyed, blind, crippled, lame or hunch-backed ; all are well fashioned people ; strong in constitution of body, well proportioned, without blemish. In some places they have abundant means, with herbs, leaves and roots, to administer to their sick ; there is scarcely an ailment they have not a remedy for."

The above was written in 1624, by the Germans, who had seen the Indians of New York State, at New York Bay and on the Hudson. They carried back to Europe

the impressions they received of this wonderful country and its natives. But as they had then seen nothing of the interior of the Indian country, their opinions of the great *Terra Incognita* were vague and extravagant. Referring to the numerous lakes of New York and Michigan, they make this statement: The Indians "who come from the interior, yea thirty days' journey, declare there is considerable water everywhere, and that the upper country (Michigan) is marshy; they make mention of great freshets which lay waste their lands, so that what many say may be true, that Hudson's Bay runs through to the South Sea, and is navigable, except when obstructed by ice to the northward. It were desirable that this were once proved. Those who made the voyage are of the same opinion, as they found an open sea, a rapid current, and whales [?]."

The Dutch found that among the Maikins (a tribe living near Fort Orange, or Albany, which were probably of the Mohawks) there was a belief that the soul on separating from the body, went up westward, where it was met with great rejoicing, by those who had died previously; that they wore black otter or bear skin, which to them is a sign of gladness. The captain of the Maikins who was named Cat, believed that death was the offspring of the Devil who is evil. A skipper denied this, saying that God had control over death. The Maikin captain asked if God being good, had the power to give and take away life, and he was answered "yea." This the Indian could not understand, how this good God should inflict evil, that is, death.

Such was the condition, the habits and character of the Indians of New York State, before white men settled among them, and it is well for the European that the Indian had no historian of his own. There is sufficient in the statements of the early voyagers hither, from their own testimonies to condemn them, and palliate the indignities and crimes which the Indians have visited upon the Euro-

pean settlers. The Indians have, however, treasured up the history of their wrongs in tradition, which has descended from father to son. It is a history full of injuries which bred hatred, growing stronger from century to century, and is the excuse for all the barbarities perpetrated upon innocent, unoffending white persons, and the parent of the hatred exhibited by the red men of the West. From a letter written by John De Verrazana to his king, Francis I, of France, in 1525, when he first discovered New York Bay, this position is justified. He landed first in North Carolina. He says :—

“Great store of people came to the sea-side and seeing us approach they fled away, and sometimes would stand and look back, beholding us with great admiration ; but afterwards, being animated and assured with signs that we made them, some of them came hard to the sea-side, seeming to rejoice very much at the sight of us, and marveling greatly at our apparel, shape, and whiteness ; showed us by sundry signs where we might most commodiously come to land with our boat, offering us also victuals to eat. Remaining there for a few days, and taking note of the country he sailed northwardly, and viewed if he did not enter, the harbor of New York. In the haven of Newport he remained for fifteen days, where he found the natives the goodliest people he had seen in his voyage. At one period during his coasting along the shores of New England, he was compelled for the sake of fresh water, to send off his boat. The shore was lined with savages, ‘whose countenances betrayed at the same time, surprise, joy, and fear.’ They made signs of friendship, and ‘showed they were content we should come to land.’ A boat with twenty-five men attempted to land with some presents, but on nearing the shore were intimidated by the frightful appearance of the natives, and halted to turn back. One, more resolute than the rest, seizing a few of the articles designed as presents, plunged into the water and advanced within three or four yards of the shore. Throwing them the presents, he attempted to regain the boat, but was caught by a wave and dashed upon the beach. The savages caught him,

and sitting him down by a large fire, took off his clothes. His comrades supposed he was to be roasted and eat. Their fears subsided, however, when they saw them testify their kindness by caresses. It turned out that they were only gratifying their curiosity in an examination of his person, the whiteness of his skin, &c. They released him and after 'with great love clasp-
ing him fast about' they allowed him to swim to his comrades. Verrazana found the natives of the more northern regions more hostile and jealous, from having, as has been inferred, been visited for the purpose of carrying them off as slaves. At another anchorage, after following the shore fifty leagues, an 'old woman with a young maid eighteen years old, seeing our company, hid themselves in the grass for fear; the old woman carried two infants on her shoulders, and behind her neck a child of eight years old. The young woman was laden likewise with as many; but when our men came unto them the woman cried out; the old woman made signs that the men were fled into the woods. As soon as they saw us, to quiet them, and to win their favor, our men gave them such victuals as they had with them to eat, which the old woman received thankfully, but the young woman threw them disdainfully on the ground. They took a child from the old woman to bring into France; and going about to take the young woman, which was very beautiful and tall of stature, they could not possibly, for the great outcries she made, bring her to the sea; and especially having great woods to pass through, and being far from the ship, we proposed to leave her behind, bearing away the child only.' At another anchorage * 'there ran down into the sea an exceeding great stream of water, which at the mouth was very deep, and from the sea to the mouth of the same, with the tide which they found to raise eight foote, any great ship laden, might pass up. Sending up their boat the natives expressed their admiration, and showed them where they might safely come to land. They went up the river half a league where it made a 'most pleasant lake about three leagues in compass, on which the natives rode from one side to the other the number of thirty of their small boats, wherein were many people which passed from one shore

* Off Sandy Hook, as has been inferred.

to the other.' At another anchorage they 'met the goodliest people, and of the fairest conditions they had found in their voyage:—exceeding us in bigness— of the color of brasse, some inclining to whiteness, black and quick eyed, of sweet and pleasant countenance imitating much the old fashion.' Among them, they discovered pieces of wrought copper, which they 'esteemed more than gold.' 'They did not desire cloth of silk or of gold, or of other sort, neither did they care for things made of steel or iron, which we often showed them in our armour, which they made no wonder at; and in beholding them they only asked the art of making them; the like they did at our glasses, which when they suddenly beheld, they laughed and gave us again.' The ship neared the land and finally cast anchor 'in the haven,' when, continues Verrazana, 'we bestowed fifteen days in providing ourselves with many necessary things, whither every day the people repaired to see our ship, bringing their wives with them whereof they were very jealous; and they themselves entering aboard the ship and staying there a good space, caused their wives to stay in their boats; and for all the entreaty we could make, offering to give them divers things, we could never obtain that they should suffer to come aboard our ship. Oftentimes one of the two kings (of this people) coming with his queen, and many gentlemen, for their pleasure to see us, they all staid on shore two hundred paces from us till they sent a message they were coming. The queen and her maides staid in a very light boat at an island a quarter of a league off, while the king abode a long space in the ship, uttering divers conceits with gestures, viewing with great admiration the ship, demanding the property of everything particularly.' 'There were plaines twenty-five or thirty leagues in width, which were open and without any impediment.' They entered the woods and found them 'so great and thick, that an army were it ever so great might have hid itself therein; the trees whereof are of oak, cipresse and other sorts unknown in Europe.' The natives fed on pulse that grew in the country with better husbandry than in the others. They observed in their sowing the course of the moone and the rising of certain starres, and divers other customs spoken of by antiquity. They dwell together in

great numbers, some twenty-five or thirty persons in one house. They are very pitiful and charitable towards their neighbors, they make great lamentations in their adversitie, and in their miserie, the kindred reckone up all their felicitie. At their departure out of life they use mourning mixed with singing which continueth for a long space."

When Columbus with his crew of white men landed on American shores the Indians regarded them with awe and wonder, and, on account of the whiteness of their complexion, believing them to be supernatural beings, a veneration took possession of them, which knowledge of their earthly origin did not entirely eradicate for ages. Hence when Vesputius Americus landed he was treated as a superior being. When later voyagers, the Cabots and Cartier came, when the French settled in Florida, when Sir Walter Raleigh first settled in Virginia, when Hudson discovered and sailed his vessel up the river which bears his name, when the Pilgrims colonized New England, the Indians received them with demonstrations of reverence, affection and generosity. In the first report of Sir Walter Raleigh's expedition, in 1584, it is said that "they were entertained with as much bounty as they could possibly devise. They found the people most gentle, loving and faithful, void of all guile and treason, and such as live after the manner of the golden age." The first sermon preached in New England, date of Dec., 1621, has in it the following in reference to the Indians:—"To us they have been like lambs, so kind, so submissive and trusty, as a man may truly say many christians are not so kind and sincere. When we first came into this country, we were few, and many of us were sick, and many died by reason of the cold and wet, it being the depth of winter, and we having no houses or shelter; yet when there were not six able persons among us, they came daily to us by hundreds with their sachems or kings, and might in one hour have made a dispatch of us, yet they never offered us the least injury. The greatest

commander in the country called Massasoit cometh often to visit us, though he lives fifty miles from us, often sends us presents, &c."

Individuals with motives of cupidity, basely took advantage of their evident simplicity, which roused the latent brute qualities of the Indian nature. The Spaniards and Portugese immediately followed up their first intercourse with them by carrying them into captivity. The Indian's simple creed taught him revenge and hatred. The result of this unhappy intercourse with the Spaniards prompted the following remarks from Kotzebue:—"wherever they moved in anger, desolation tracked their progress, wherever they paused in amity, affliction mourned their friendship."

Close upon the footsteps of these injuries, instruments of revenge were given them,—fire-arms and fire-water. Henry Hudson in 1609, on his first visit to New York State, discovered to them the use of fire-arms. They had previously used the bow and arrow, in which they were well skilled, and taught them the greater evil, intemperance.

Hudson's account gives the following:—"While his vessel lay in the river (near Albany it is inferred) 'great multitudes flocked on board to survey the wonder.' In order to discover whether 'any of the chief men of the country had any treacherie in them, our master and mate took them into the cabin and gave them so much wine and *aqua vitæ*, that they were all merrie; and one of them had his wife with him, which sat so modestly as any of our counterey women, would doe in a strange plaice.' One of them became intoxicated, staggered and fell, at which the natives were astonished. It 'was strange to them, for they could not tell how to take it. They all hurried ashore in their canoes. The intoxicated Indian remaining and sleeping on board all night, the next day, others ventured on board and finding him recovered, and well, they were highly gratified. He was a chief. In the afternoon

they repeated their visits, brought tobacco 'and beads and gave them to our master, and made an *oration* showing him all the country round about.' They took on board a platter of venison, dressed in their own style, and 'caused him to eate with them:—then they made him reverence, and departed all,' except the old chief, who having got a taste of the fatal beverage chose to remain longer on board. Thus were the aborigines first made acquainted with what they afterwards termed '*fire-water*,' and aptly enough," says Turner, "for it has helped to consume them."

In the year 1614, Lambrecht Van Twenhuyzen, a skipper who came in to buy furs, thus speaks of the simplicity of the natives: "When they first beheld the large dogs on board ship, they were much surprized and afraid, calling it a Sachem of dogs. Their own dogs were all small. The dog tied on ship board was very furious against them supposing them, their being clad in skins, to be beasts, giving him an idea they were game; but when they gave him bread made of Indian corn, he learned to distinguish that they were men. The skipper presented the dog to them at which they were greatly pleased."

The history of the manner in which the Dutch established themselves among the Indians is the earliest and most minute history we have of the natives of New York. The abundance and cheapness of furs induced the Dutch East India Company to engage in this profitable trade. In 1610, a ship was sent by some merchants in Amsterdam to purchase furs, and soon several others followed. In 1613, two trading forts were erected on the river and four houses were built on Manhattan Island. In 1614 the States General of the United Netherlands passed an ordinance granting all original discoverers in North America the right of making four voyages to such land as they had discovered for purposes of trade. The discoverers formed a company called the United New Netherlands Company, and erected a trad-

ing house on the Island near Albany and had it garrisoned with ten or twelve men. Another fort was erected at the southern point of Manhattan's Island, and men were sent in every direction to solicit trade from the Indians.

In 1618 a flood in the North River (Hudson) injured the Company's fort at Castle Island near Albany, and it was removed to Norman's Kill, a few miles below. Here they made a treaty with the Five Nations. This company increased in power, and in view of the immense profits accruing from the exports of the country, decided to plant a colony, and in 1623, a ship came over from Holland bringing emigrants, and eighteen families settled at a small fort which was called Fort Orange (Albany). It is stated by Catelyn Trico, the first white woman in Albany, that "as soon as they had built themselves some huts of bark, the river Indians, the Maques, Oneydes, Onondages, Cayugas, Sennekas, with the Mahawawas, or Otawawas, came and made covenants of friendship, bringing great presents of peltry, and desired to have a constant free trade with them, which was concluded upon, and during the three years she lived there, they came daily to trade with all the freedom imaginable, and were gentle and quiet as lambs."

The fur trade now flourished. The forests of central and western New York, abounding in bear, otter and beaver, furnished many canoe loads which were moved over Lake Oneida, and down the Mohawk river to Albany. In Dec., 1624, a cargo from America of five hundred otter skins, fifteen hundred beaver and some other freight to the value of about \$12,000, was sold in Amsterdam. Vessels in returning to America brought with them cattle, horses, sheep and hogs, which were viewed by the natives with curiosity and surprise. In Sep., 1626, a ship sailed out to Amsterdam laden with 7246 beaver skins, 675 otter, 48 mink, 36 wild cat skins and various other sorts; thus the fur trade grew to be an extensive commerce.

The Dutch rapidly increased in the province of New Netherlands, and grants of large tracts of land were obtained by individuals, extending far into the wilderness amidst the habitations of the Five Nations. The wealthy patrons of these vast estates made great efforts to colonize them. Killian Van Rensselaer, a pearl merchant of Amsterdam, secured a tract on the west side of the Hudson, embracing the site of the present city of Albany. His tract was twenty-four miles long and forty-eight broad, and was named Rensselaerwyck. Mr. Van Rensselaer did not reside in his colony, but confided its management to a Commissary General or Superintendent, which office was filled for many years by Arendt Van Curler or Corlear, a most worthy and excellent man, who gained the esteem and love of the Indians of all the nations about him, insomuch that the name of Corlear became as a household word among them,—a synonym of all that was noble,—and subsequently, to all governors of the State, for whom they entertained especial respect, they gave this endearing title. During the period from 1640 to '45, when the first Indian war was agitating the province, the colony of Rensselaerwyck, under Corlear's admirable administration in cultivating the friendship of the adjacent tribes, was undisturbed, the inhabitants peacefully pursuing their avocations.

The competition among fur traders wrought out a most mischievous train of events. The tricks practiced by these traders upon the Indians, were speedily learned by them and played back upon the white man. Misunderstandings arose, misconstruction added to ignorance, jealousies were engendered, and at length a hatred was kindled only to be eradicated by blood. In 1640, an expedition went out from Manhattan against the Raritans, inhabiting the main land behind Staten Island, who were accused of having stolen some hogs, which allegation, however, proved to be a mistake. Arriving at the Indian village at an unexpected time, they

plundered the village, slaughtered several of the inhabitants, burnt their crops and returned home without the loss of a single man (!) This act impelled the Indians to retaliate, and for the next two years acts of cruelty and revenge in which they indulged, are recorded.

In the meantime the Mohawks, who were at enmity to some of the River Indians, made a descent upon them. They fled to the protection of the Dutch at Manhattan, and by them were fed for a fortnight. While they were thus under the protecting wing of the city and the Mohawks encamped near by, two parties of Dutch sallied out, one to destroy the weak band of Indians who now lay at Corlear's Hook, the other to make a descent upon the Mohawks who lay at Pavonia, thus wreaking vengeance upon all tribes of Indians alike, whether friend or foe. Eighty Indians were killed at Pavonia, and thirty at Corlear's Hook. These were of all ages and both sexes, and no barbarity was too shocking to be inflicted upon them. Thirty prisoners, and the heads of several of those who had been killed were brought in by the returning parties.

This proceeding aroused to frenzy the indignation of all the neighboring nations and eleven different tribes proclaimed war against the Dutch. This produced the first Indian war in New York, in 1642. A terrible state of affairs continued, till by mere force of arms the Dutch prevailed and peace was restored in April, 1644. In 1645, through the powerful intervention of the Mohawks, who were at that time called the "Kings of the forest," a treaty of peace was concluded with most of the Indian tribes, and during the subsequent years when animosities were increasing between the Dutch and English, the Indians took but little part in the disturbances.

The English were now fast populating New England and Virginia, and the province of New Netherlands had within its borders many English settlers. Disturbances, arising

from rival claims of colonists of different nationalities, and opposite religions, were serving to weaken and lay New Netherlands powerless to the aggressions of the English, and final usurpation of this territory by Charles the II, King of England, in 1664. Throughout the course of this agitation, the Indians maintained their neutral position. Cognizant of the change in government; they wisely held their peace, and willingly submitted to the powers that were. As they had done to the Dutch, so now to the English, they acknowledged their allegiance, and with many tokens cemented the chain of friendship.

This remarkable confederacy possessed the control of New York State when it was first discovered, and was composed of a race of men who it is said were distinguished above all the other aborigines of this continent for their intelligence and prowess.

Five distinct and independent tribes, the Mohawks, Oneidas, Onondagas, Cayugas and Senecas, speaking a language radically the same and practicing similar customs, had united in forming this confederacy, which for durability and power was unequalled in Indian history. By the French they were called the Iroquois, by the English the Five Nations, but they distinguished themselves by the euphonious name, Ko-nosh-i-oni, the signification of which is, "People of the Long-House" or "People of Many Fires." This appellation refers to the union of the several tribes, thus forming the "Long House," with the Mohawks at the eastern, and the Senecas at the western doors. With them the fire upon the domestic hearth-stone was invested with peculiar sacredness, and they looked upon their confederation as the union of so many fires or homes.

It is believed that the Iroquois succeeded a race who were farther advanced in the arts and in civilization than themselves, and who were the builders of the mounds and other structures, found in the western part of this State

and in Ohio. Yet the origin of the Iroquois is unknown. It is believed by early writers that they emigrated from the country around Montreal, were dependents of the Alonquins, but becoming troublesome to their masters, the latter drove them from their country, but they finally conquered their masters and destroyed their power.

According to a tradition which was current among all the tribes, and was written out by David Cusick, the Tuscarora historian:—"The Holder of the Heavens took the Indians out of a hill near Oswego Falls, and led them to and down the Mohawk and Hudson rivers to the sea. There they became scattered, but their great leader brought six families back to the junction of the Hudson and Mohawk, and then proceeding westerly, He planted the Five Nations, the Mohawks, Oneidas, Onondaga, Cayugas and Senecas, by leaving a family at the location of each, giving them names, and slightly changing the language of each. With the sixth family He proceeded on between mid-day and sun-set, to the Mississippi River, which part of them crossed upon a grape vine, but the vine breaking, those on this side travelled easterly to the neighborhood of the ocean, and settled upon the Neuse River, in North Carolina. This last was the Tuscarora tribe.

Pyrlaus, a Dutch missionary among the Mohawks at Fort Hunter, wrote between 1742 and 1748, that the result of his best conjectures and information was that the Iroquois Confederacy, or League of the Five Nations, was formed about one age, or the length of a man's life prior to the arrival of the Dutch, which would fix the date at about 1530, or 1535.

Whatever may have been their age; they had become a great and powerful nation by the time the Europeans settled New York. Their territory extended "from the mouth of Sorrell River, on the south side of Lakes Erie and Ontario, on both sides of the Ohio till it falls into the Mississippi ;

and on the north side of those lakes, that whole territory between the Ottawa River and Lake Huron, and even beyond the straits between that and Lake Erie." These they claimed as their actual possessions in their settlement with the English, but their power extended from the Connecticut River, and from Canada to the banks of the Mississippi, almost to the Gulf of Mexico. They exacted obedience from the Indians on the banks of the Hudson, Delaware and Connecticut Rivers, and from those on Long Island and the north shore of the Sound. Formidable for their valor in battle, their number and their skill, they excited respect and awe in the most powerful tribes, and "nations trembled when they heard the name of the Konoshioni." IROQUOIS CONFEDERACY.

The formation of the Confederacy, tradition attributes to a "wise man," Daganoweda of the Onondaga Nation, who devised this plan to protect them from invaders, and for the common good of the five families. Onondaga being about the center of their territory, was made the place for the central or grand council fire. The supreme power of the Confederacy was vested in a Congress of Sachems, fifty in number. The Mohawks were entitled to nine representatives, the Oneidas nine, the Onondagas fourteen, the Cayugas ten, the Senecas eight. These were apportioned to the numbers of each nation, therefore at its origin the Onondagas were the strongest.

The Sachems were "raised up," not by their own nation, but by a council of all the Sachems. In this "Council of the League" resided the Executive, Legislative and Judicial authority. In their own nations at home these Sachems were the Governors, administering after the fashion of the general government, with similar councils and forms. There was also a chief Sachem in each nation answering to the chief Sachem at the grand Onondaga Coun-

cil. The latter was regarded as the head of the whole Confederacy, similar to our President. Although his office was so high, yet his prerogatives were only such as were tacitly allowed or conceded. *His* position was hereditary, derived, says tradition, from an Onondaga Chief, Ta-do-da-hoh, who was co-temporary with the formation of the Confederacy, and was famous as a chief and warrior. "Down to this day," says one writer, "among the Iroquois, his name is the personification of heroism, forecast and dignity of character." He was reluctant to consent to the new order of things, for he had previously rendered himself illustrious for his military achievements, and he would now be shorn of his power, and be placed among a number of equals. To remove this objection, his sachemship was dignified above the others, by certain special privileges not inconsistent, however, with an equal distribution of powers; and from that day to the present, this title has been regarded as more noble and illustrious in the catalogue of Iroquois nobility. This Ta-do-da-hoh, is the At-to-tar-ho of Cusick, who has pictured his hero as invested with attributes more than human. His representation is of a monarch quietly smoking, while an embassy of Mohawks have come to confer with him in regard to the formation of the League. He is seated in the shadow of one of the almost impenetrable marshes of Onondaga; he is clothed in living serpents whose hissing heads are extended in every direction. His dishes and spoons were made of the skulls of his enemies, slain in battle. Inspired with awe and respect, the Mohawks approach him, proffer their presents, smoke their pipes of peace and friendship, and place him at the head of the League as Chief Officer.

In this combination of five independent nations, all subordinate to the general government, there arose no clashing of interests; this was occasioned by the fact that the rulers of the subordinate government were the rulers of the gen-

eral government, who regulated all conflicting interests in General Council. In cases of emergency, each nation acted independently, but the General Council decided upon peace or war, and all other matters which regarded the interests of the whole. Although such momentous questions were decided by the Sachems, yet such was the spirit of this system of government, that the influence of the inferior chiefs, the warriors, and even the women, would make itself felt when the subject was of general interest and had aroused public feeling.

The office of Sachem was hereditary, but the chief Sachem was generally chosen for his talents, and usually was designated as the speaker.

There were the same number of war Chiefs in each nation as Sachems, who were subordinate to the civil commands of the council; but if the two, a war Chief and a Sachem went out to war together, the authority was there reversed; the war Chief was supreme, the Sachem a subordinate in the ranks. The supreme command in war was delegated to two Chiefs raised up as the Sachems were, their office hereditary. They were in all cases to be of the Seneca Nation, as this was looked upon as the door whence invaders would approach, and they were ever expected to be on their guard.

Other classes of officers that have appeared in the Confederacy, have been elected from time to time as emergency called for them, their powers being originally confined to the local affairs of their respective nations; they were home counsellors of the Sachems, but in process of time arrived at equal authority.

The machinery of this government was exceedingly simple and sat lightly upon the people. To govern as little as possible seemed their aim, thereby recognizing the fundamental principle of more enlightened nations, that happiness

results from the largest liberty consistent with the public welfare.

The Iroquois Nation or Hodenosaunee,* (Tribal League) consisted of eight tribes, arranged in two divisions and named as follows:—Wolf, Bear, Beaver, Turtle; Deer, Snipe, Heron, Hawk.

In the formation of a tribe, a portion was taken from many households and bound together by a tribal bond, which bond consisted of the ties of consanguinity, for all the members were connected by relationship, which under their law of descent was clearly traceable.

These tribes thus organized, were each divided into five parts, one-fifth placed in each of the Five Nations, thus giving to each nation eight tribes. Between the separated parts of each tribe, there existed a tie of brotherhood which linked the nations together by an indissoluble bond. With the ties of kindred as its principle of union, the whole race was interwoven into one great family. Thus, the Turtle tribe of Mohawk, recognizes the Turtle tribe of the Oneidas as his brother, and so on through the whole Six Nations, the same tribe are the brethren of each other through the ties of consanguinity. Each tribe paints the animal denoting their tribe on their cabins, and often on their dress.

The marriage institution was regulated with reference to the relationship of tribes, and those who were kindred to each other, that is, of the same tribe, were prohibited intermarrying.

The Wolf, Bear, Beaver and Turtle, were in the original arrangement, considered brothers to each other, from near relationship, and were not to intermarry, also Deer, Snipe, Heron and Hawk, were brothers and prohibited intermarrying, but either of the first four could intermarry with the last four. This system yielded in process of time, and they were allowed to marry with any tribe but their own.

*See Turner's Hist. Holland Purchase, page 53.

The children always followed the tribe of the mother, and the transmission of all titles, rights, and property were in the female line. For instance, if the Sachemship or war-chief-ship of a nation, at the original distribution of these offices, was given to one in the Deer tribe of that nation, the descent of this title being limited to the female line, it could never, by any means pass out of this tribe ; for the child is known to be the son of his mother, but is not necessarily the son of his mother's husband. The individuality given the tribe by being the parent of a Sachem, made it a matter of pride to guard that right with jealous care. When the Sachem died the title did not pass to his son, as the child was a member of the tribe of his mother, but it passed to the Sachem's brother, or to his sister's son, or under circumstances of incapacity in that line, to some individual of the tribe at large, who were in fact all brothers. In this manner the office was both elective and hereditary. There was no law which established a preference between the brother or nephew ; neither between several brothers, or several sons of sisters. Neither was there any positive law that the choice should embrace the near relatives of the deceased, before a selection could be made from the tribe at large. Therefore it was only customarily hereditary through respect to the memory of the deceased ; but it was positively hereditary to the tribe, and within its limits there was no law to prevent its being elective.

The selection of a Sachem on the decease of a ruler was effected by the assembling of a tribal council. If there was no one eligible among the relations of the deceased, one was chosen from the tribe whose sagacity, wisdom and prowess merited the position. Having determined their choice, a council of the nation is called in the name of the deceased, of all the Sachems of the League, and the new Sachem is "raised up" by such council, and invested with his office.

The Sachems, as well as war Chiefs, receive nothing but the honors of the office as compensation for their services. When off duty they were obliged to maintain themselves like other men. If by misconduct the Sachem or Chief was found unworthy of authority, a tribal council deposes him, a successor is selected and invested with authority, while he is subjected to public scorn and degradation.

To the tribe was secured the certainty of descent in the female line—the prohibition of intermarrying was positive—while it had the capacity of holding and exercising political rights, and the ability to contract and sustain relationship with the other tribes.

The wife, her children, and her descendants in perpetuity were linked with the destinies of her own tribe and kindred, while the husband, his brothers and sisters, and the descendants of the latter in the female line, would in like manner, be united to another tribe and held by its affinities. By this rule of marrying into the tribes not connected, the League of the Nation was cemented; if one nation warred against another, he would war against his brother or his cousin. Joncaire says, "the Nations have this in common; a man who goes to war denotes himself as much by the device of his wife's tribe, as by that of his own, and never marries a woman who carries a similar device to his own."

There was thus constructed a plan to prevent degeneracy of the race, and a bond of union between the different tribes, and of the different nations also, which is likened to the symbolical chain with its many links, all connected, interwoven, perfect in its simple arrangement, far-reaching and strong.

The Chief Sachem of the Confederacy had the authority to assemble a General Congress, or to light the "Grand Council fire," which he did by sending out runners to all the nations with belts of wampum, indicating the nature of

the business on hand. Upon important occasions nearly the whole Confederacy would flock to Onondaga, the grand Council seat. Assembled there, the Council was classed in two divisions ranged on opposite sides of the council-fire. The subject was then discussed on the one side and the other, with great ceremony. To avoid altercation in council, and to facilitate unanimity, the Sachems of each nation were divided into classes of two and three each. Each Sachem was forbidden to express an opinion, until he had agreed with the others of his class, and had been appointed by them to act as speaker. In this manner each class was brought to unanimity within itself. The representative Sachem of each class of the nation then held a consultation between themselves, and when they had agreed, they appointed one of their number to express their opinion which was the answer of the nation. The several nations having by this ingenious method become of "one mind" separately, it remained to compare their several opinions, to arrive at the final sentiment of all the nations of the League. This was effected by a cross conference between the individual representatives of the several nations, and when they had arrived at unanimity, the answer of the Confederacy was determined. Thus unanimity became the fundamental law.

"Still further to illustrate the characteristics of the tribes of the Iroquois, some reference to their mode of bestowing names would not be inapt. Soon after the birth of an infant, the near relatives of the same tribe, select a name. At the first subsequent council of the nation, the birth and name were publicly announced, together with the name and tribe of the father, and the name and tribe of the mother. In each nation the proper names were so strongly marked by a tribal peculiarity, that the tribe of the individual could usually be determined from the name alone. Making as they did, a part of their language, they were

consequently all significant. When an individual was raised up as a Sachem, his original name was laid aside, and that of the Sachem-ship itself assumed. The war-chief followed the same rule. In like manner, at the raising up of a chief, the council of the nation which preformed the ceremony, took away the former name of the incipient chief, and assigned him a new one, perhaps, like Napoleon's titles, commemorative of the event which led to its bestowment. Thus, when the celebrated Red-Jacket was elevated by election to the dignity of chief, his original name Ote-ti-an-i, (Always Ready) was taken from him, and in its place was bestowed, Sa-go-ye-wat-ha, (Keeper Awake) in allusion to his powers of eloquence."*

The following are the names of the several degrees of relationship recognized among the Hodenosaunee in the language of the Seneca:—

Hoc-sote, Grandfather ; Uc-sote, Grandmother ; Ha-nih, Father ; Noh-yeh, Mother ; Ho-ah-wuk, Son ; Go-ah-wuk, Daughter ; Ka-va-da, Grand-children ; Hoc-no-seh, Uncle ; Ah-geh-huc, Aunt ; Ha-yan-wan-deh, Nephew ; Ka-yan-wan-deh, Niece ; Da-ya-gwa-dan-no-da, Brothers and Sisters ; Ah-gare-seh, Cousin.

There was no written language save that of hieroglyphics, which being well understood among the Iroquois, served a very useful purpose. For example ; if a company goes out to war, and they desire to inform others of the Iroquois who might cross their path, of this proceeding, they mark on a tree from which the bark has been removed, the signature of their tribe, the animal with a hatchet, sabre or club in the right paw, signifying "on the war-path." If several tribes are engaged in the expedition, the signature of all are inscribed, that of the leader being placed foremost. The symbol of the nation is given also ; thus the symbol of

*The above quotation is from Turner's Hist. Holland Purchase, page 58.

the Oneidas, is "The Stone," which they give by placing a stone in the fork of a tree.

Returning from war they paint the animal of their tribe bearing across his shoulders a staff, upon which is strung the scalps taken in battle. If there are prisoners, they are represented marching in the rear, with a gourd in the right hand. Women are designated by the queue and waist-cloth. Those they lose in battle are shown by pictures of men without heads and with legs in air, and to denote the tribe to which they belong, the animal of that tribe lies on his back with his paws in the air. A headless animal denotes the loss of the chief, or head of the tribe. A broken arrow or gun, which however is connected with the stock, signifies wounded, and the animal of the tribe to which the wounded belongs, has an arrow piercing him in the part in which the wound is located. Rude pictures of "litters" show they have sick and describe how many. Sometimes over the illustrious dead they erect a post four or five feet high, and embellish it with pictures of deeds of valor performed in life—how often he has been in battle, how many prisoners he has taken, &c.,—over all of which is painted in red, the calumet,—the "pipe of peace."

The Indians became so thoroughly versed in this method of symbolical language, that every paragraph, and every mark, presented a perfectly lucid explanation. So great was their power of perception, so keen their practiced eyes, that the position of a stick or stone, a broken twig, a fallen leaf, a foot print, gave an accurate statement of affairs.

THEIR CUSTOMS IN WAR.

The science of war-fare was the highest accomplishment known in the Indian education. From birth, the stern, rigid, and severer qualities of manhood were taught as manly virtues, while the gentler qualities, meekness, sympathy and forgiveness, were ignored as weaknesses unworthy a warrior, fit only for women to practice, and

which were proofs of her inferiority, hence indifference to suffering was a manly attribute, and to glory in cruelty to an enemy, an honorable action. Revenge for wrongs done to them was religiously cherished.

There were, however, frequent instances, where individuals were governed by the grand principle of magnanimity which forbade the warrior to strike a fallen foe. In such a case captives taken in battle were adopted into the tribe, became one of them in every respect, shared equally in all pastimes, all privileges, and in all honors; if any difference was made, it was in favor of the stranger. If he mourned separation from friends, they were supplied him. Father, mother, brother and sister, and wife, were all in due season presented to him. So uniform was their kindness that in many instances the captive has preferred his captivity. Even white persons have become so attached to the novelties of their situation, and perhaps to the freedom found in this natural life, where there are no restraints, that they have chosen to remain with their captors, rather than return to civilization.

The preparations for the war-path were commonly opened by a feast and dance, in which the whole tribe took part. Directly from the dance, they took the trail, their chief taking the lead, marching in single file, the only manner of march practicable in their narrow trails through the woods.

Says an ancient writer: "When they fight they are very Molechs, and have merely the waist-cloth on, and a pair of moccasins on the feet." They display remarkable adroitness and strategy in approaching an enemy's village, or encampment, and impress one with the conviction of their excellent planning ability in conducting a campaign, but their valor is nowhere so signally displayed, as in the heat of battle. Everything falls before them and they appear to be entirely carried away by the force of their passions. Women and children alike fall under their barbarous fury.

This is spoken of the common warrior ; there have been instances recorded of warriors' Chiefs who would not strike a fallen foe, or harm defenceless women and children ; and yet, as in many instances in civilized warfare, it has been impossible for them to restrain their infuriated braves in battle. The scalping of a slain foe, in their estimation, was no wrong, as it was no injury to the body already insensible in the embrace of death, and it added to the trophies of conquest. But, after the heat of the fight had passed, they evinced a superstitious repugnance and fear, at beholding the dripping blood ; therefore two or three men were chosen to carry the scalps and march at a distance in the rear of the party, till they had ceased to bleed.

When they had prisoners, the chiefs consulted together whether these captives should be put to death or adopted. If any one objected and desired to adopt the prisoner, the request was granted even if made by a woman. If the captive was to be destroyed, those who were to perform the terrible work, became dead to all feelings of humanity. They sought in every manner to stimulate their savage propensities. Every wrong done their race, by the race or nation to which the prisoner belonged were recounted and enlarged upon ; extravagant exaggerations were indulged till their breasts were aflame with fury, when their vengeance was wreaked upon the helpless prisoner. The tortures and horrible death to which Indians have subjected their victims, have been portrayed many times, and it has inspired the mind of the white race with horror and hatred so entire, that the redeeming qualities of the Indian character can scarcely be discerned.

There was, however, a redeeming principle in their breasts, else this plan of adoption had never been ordered. By their custom from time immemorial, the captive was adopted to supply the place of their own slain in battle, and many a victim has been snatched from the flames to be adopted by

some Indian mother to occupy the place of a lost son. The revulsion in sentiment astonishes him; the influence of kindness wins him; the "freedom of the woods" charms him; he is no longer an alien, but socially and politically one of their kindred and beloved by them. The utmost exertions are made to cause him to forget their former cruelty to him, and he does forget, and remains with them.

The religious belief and ceremonies of the Iroquois, their dress and other customs were similar to those of all the other Indians of this State as described by the early voyagers hither, and given in the beginning of this chapter. However, the progress attendant upon their form of government had brought about a higher cultivation, and a better state of living. They surpassed all other Indian nations in size and elegance of form, dignified bearing and particularly in their powers of eloquence. Their language though guttural, was sonorous, and their orators studied euphony in their words and in their arrangement. "Their graceful attitudes," says a distinguished writer, "and gestures, and their flowing sentences rendered their discourses, if not always eloquent, at least highly impressive. An erect, commanding figure, with a blanket thrown loosely over the shoulder, with his naked arm raised, and addressing in impassioned strains a group of similar persons sitting upon the ground around him, would give no faint picture of Rome in her early days."

They were very methodical in their harangues. When in conference with other nations, at the conclusion of every important sentence of the opposite speaker, a Sachem gave a small stick, or a belt of wampum, to the orator who was to reply, charging him at the same time to remember it. After a short consultation with the others, he was able to repeat most of the discourse, which he answered article by article.

FIRST INVASION OF THE IROQUOIS COUNTRY BY EUROPEANS.

James Cartier, with an expedition from France in 1535, opened the way for the French to the homes of the Iroquois. He sailed up the St. Lawrence to an Indian village on the present site of Montreal, which village consisted of about fifty well built houses of wood which were covered by bark of trees as "wide as any board and very finely and cunningly joined together." The village was surrounded by large and thrifty fields of corn. It was the home of a tribe of Hurons.

Returning to France, Cartier, in 1540, with Roberval, made another voyage to this country, and Cartier built a fort at Quebec, which, however, he left for a return to his native country in 1542.

From this period, owing to agitations in the mother country, more than fifty years elapsed ere the wilds of northern America witnessed the approach of another French vessel, and the Iroquois only knew by tradition the characteristics of the white race. In the meantime, however, several expeditions had been sent out by English and other foreign authorities, which had landed on the coasts of our Southern States. These had proved but abortive attempts at colonization.

In 1603, Samuel Champlain came out from France with an expedition, reached America, entered the St. Lawrence, and following in the path of Cartier, sailed up to Quebec and there selected the site of his fort. He established here a trading post for the purpose of dealing in the fur trade. In order to win the favor of the Hurons, he became their ally against the Iroquois. The power of the Iroquois was a source of dread to the Canada Indians, the Hurons and Algonquins, and they encouraged the French with hopes that their assistance might break that power.

In 1609, Champlain suffered himself to be led by their out-repeated persuasions to go out to the Iroquois country

to subjugate them. In July the expedition of French and Indians entered the Iroquois country, and the first pitched battle between white men and Indians on this continent, was fought the 30th day of July, 1609, between Champlain and his allies, and the Iroquois, in the vicinity of Ticonderoga, a place afterwards made famous by battles of the French and Revolutionary wars. In this battle the Iroquois were taught a terrible lesson of the use of fire-arms in warfare. They knew of no better weapons than the hatchet, war club and arrow. They came to this battle led by three Chiefs who wore lofty plumes. They were all clad in an arrow proof armor (a remarkable circumstance—worn probably to protect themselves from balls, the nature of which they knew but little,) woven of cotton-thread and wood. Champlain and his men were armed with arquebuses, his Indians with arrows. At the first round from the arquebuses, two of the three Chiefs were killed, and the third so wounded that he died soon after. When the Iroquois saw their Chiefs were slain, they took flight, abandoning the field and the fort they had hastily built during the previous night, bearing their wounded into the depths of the forest. Champlain, with fifteen or sixteen arrow-wounded soldiers, returned to Canada, carrying a dozen prisoners which his men captured of the flying Iroquois in the woods.

At this same period, 1609, Hudson made the acquaintance of the Indians about the North River, and of him they obtained and learned to use fire-arms.

Champlain went to France, and returned to America again in 1615, when he again invaded the territory of the Iroquois in western New York. Finding them entrenched, he attacked their fort which was situated somewhere in the neighborhood of Canandaigua. The fortress was most admirably constructed, and successfully resisted all efforts made toward its destruction. The Indians fought with arrows. After several days of futile attempts, the work

was abandoned, and Champlain returned to Canada, bearing on the way his wounded on litters, till they reached their canoes on the Lake. He had now incurred the hatred of the Iroquois ; and the Dutch, who had settled at New York and Albany, had, by demonstrations of good will, secured their friendship.

The Five Nations, repaired to Albany with presents as covenants of good faith ; the trade of furs became established so largely that the Dutch East India Company grew rich upon the traffic. The New Netherlands Colony increased and flourished, and to Corlear (the honored Governor of Renssellaerwyck,) the Indians cheerfully acknowledged obedience. This state of affairs, so propitious to the interests of the Dutch, might have longer continued, had not cupidity entered the breast of traders, and resentment the heart of the Indian, which culminated in the war of 1642, in which the Iroquois took up the hatchet in defence of weaker nations, and then, by their wise diplomacy and powerful influence, secured the only permanent negotiations of peace, which were effected in 1645.

In the mean time Champlain had died and Montneagy had succeeded him. The Jesuits had established themselves in New France, as Canada was called ; had planted the standard of their faith among the northern Indians, and now they ventured among the haughty Iroquois. Their peaceful demeanour, the impressiveness of their religious ceremonials, won upon the hearts of the untaught children of the forest, and many of them rejoiced to find a settled hope in the place of a superstitious fear ; and thus the Jesuits gained a place and secured a foothold for France among the Five Nations.

Father Simon Le Moine who was established at Onondaga in 1654, gives one of the earliest and most minute accounts of these missions. He describes his reception among the Indians as an event of rejoicing. The people

flocked around him and listened with eager attention to his words. On the 10th of August, with delegates from three of the neighboring nations, Father Le Moine, and his party of Frenchmen, held a general council of peace with the Iroquois Nations. At this council, Le Moine was the bearer of "words" from "*Onnentio*," (Mons. De Lauzon, then Governor of New France,) each of which were confirmed by presents. He relates that "at each present they heaved a powerful ejaculation from the bottom of the chest in testimony of their joy. I was full two hours making my whole speech, talking like a Chief, and walking about like an actor on the stage, as is their custom." After this, the Indians consulted together for the space of two hours, and then "called me among them, and seated me in an honorable place. The Chief, who is tongue of the country, repeats faithfully, as orator, the substance of all my words. Then all set to singing in token of their gratification. I was told to pray God on my side, which I did very willingly. After these songs, he spoke to me in the name of his nation." This orator was followed by others from the different nations, and the speeches recorded are full of feeling and power, all testifying to the good will in their hearts for the French.

Events, which occurred subsequently during Le Moine's mission of four years, proved to the Iroquois that the designs of the French were not wholly to Christianize; but were mainly to secure dominion over them. The success of the Jesuits induced considerable numbers of the French to emigrate thither, and soon troubles began to develop. For the murder of an Onondaga by a French Indian, the Iroquois renewed their war upon the Hurons, who were subjects of the French Government. Also three Frenchmen were killed at Montreal by a party of Oneidas, who scalped their victims, and "carried these as if in triumph to their villages, in token of declared war." For this act of hostility a dozen Iroquois were arrested by the French

commander, and put in irons, at Montreal, Three Rivers, and Quebec, where they happened to be at the time. This so irritated the Iroquois, that they determined to avenge themselves by war against the French. In February, 1658, the Jesuits ascertained that 200 Mohawks, 40 Oneidas, and some of the Onondaga warriors had taken the field, while the main body were assembling. This determined the Jesuits and the Frenchmen, their assistants, to depart. They conducted their preparations for removal with such secrecy and celerity, that the Onondagas were wholly deceived, and knew nothing of their flight until the journey of part of a night and a day had widened the distance between them. Fear of massacre alone compelled them to undertake this perilous journey, amid the inclemencies of wintry weather, it being the 20th of March, 1658, when they embarked on Onondaga River, with two batteaux and eight canoes, which composed their fleet, with fifty-three Frenchmen. They arrived at Quebec on the 23d of April, in safety, after having encountered untold suffering and perils.

“The French government then determined to chastise the Iroquois for their obstinacy ; or, as appears from a report to that government, upon the principle that “no advantage can be expected from these nations, except so far as we appear able to injure them.” To insure the success of an expedition against them, it was necessary to become acquainted with the routes leading to and through their country. The benefits of the scheme, its practicability, together with the information gained of the situation of the country, was transmitted in a message to the Home Government, (France,) from which the subjoined extracts are made.

The route proceeded from Quebec across the country, to the first nation, the Mohawks, which consisted of “two or three villages, containing three or four hundred men capable of bearing arms. * * * Proceeding westward at

a distance of forty-five leagues is found the second nation, called Oneyda, which has no more at most than one hundred and forty warriors. * * * * Fifteen leagues toward sunset is Onnontague which has full three hundred men. * * * * At twenty or thirty leagues from there, still toward the west is the village of Cayuga with three hundred warriors, where in the year 1657, we had a mission. * * * * Toward the termination of the Great Lake called Ontario, is located the most numerous of the Five Iroquois Nations, named the Senekas, with full twelve hundred men, in two or three villages of which it is composed. * * * * All this extent of country is partly south and partly west of the French settlements, at a distance of from one hundred to one hundred and fifty leagues. It is for the most part fertile, covered with fine timber; among the rest, entire forests of chestnut and hickory, intersected by numerous lakes and rivers abounding in fish. The air is temperate, the seasons regular as in France, capable of bearing all the fruits of Touraine and Provence. The snows are not deep nor of long duration. The three winters which we passed there among the Onnontagues, were mild compared with the winters at Quebec, where the ground is covered five months with snow, three, four and five feet deep. As we inhabit the northern part of New France and the Iroquois the South, it is not surprising that their lands are more agreeable, and more capable of cultivation, and of bearing better fruit. * * * * The forest is full of deer, bears, and wild cows (?); sometimes entire herds of fallow deer, which supply abundance of provisions necessary to travellers everywhere."

Thus it will be seen that the French laid claim to all Northern and Central New York, and intended to make good that claim by conquest.

The Mohawks occupied the country along the Mohawk River, the Oneidas south, east and north of Oneida Lake, the

Onondagas, Cayugas, and Senecas spreading over the whole fertile region of Western New York. The French commenced encroachments by building forts in this country, for the two-fold purpose of securing traders' stores, and to intimidate the natives.

In the winter of 1666, Mons. De Courcelles, with five hundred men, made a descent upon the Mohawk country. The expedition was attended with hardships and suffering, and when they reached the Dutch settlements, they found that the Mohawk and Oneida warriors had gone on a long journey to make war against the tribe called Wampum Makers, and had left in their villages only the children and helpless old men. The report says: "It was then considered useless to push further forward an expedition which had all the effect intended, by the terror it spread among the tribes, who were haughty and perfidious, only because they considered themselves inaccessible to our troops. Before returning, however, we killed several savages, who from time to time made their appearance along the skirts of the forest for the purpose of skirmishing with our people."

The French now flattered themselves that the natives were sufficiently overawed, and they might count on their subjugation on any terms; but in a general council at Quebec in the ensuing summer, all the Five Nations were well represented, and finding them to be really formidable, they arranged an honorable treaty of peace, in which the Iroquois gave many tokens of the genuineness of their pledges. This treaty was grossly violated by the French immediately after; they went to work secretly, and by autumn had collected a force of twelve hundred soldiers a hundred Hurons and Algonquins, and with Governor Tracy at the head, marched through the Iroquois towns, and finding the inhabitants fled, laid waste their stores of grain and devastated their villages. Desolation followed their path everywhere. "Famine" it was averred by the French, "will destroy as many as would have been

destroyed by the arms of our soldiers, had they dared to await them, and those who survive will be reduced by terror to peaceful conditions, and to a demeanour more difficult to be obtained from them by mere sanguinary victories." The Iroquois forts were formally taken possession of, and the Cross planted before the doors, and to a post affixed the Arms of the King of France. Deeming themselves quite secure in their authority, the French sent in their spies, traders and priests, who with their presents and peaceful conduct, soon secured a class of adherents among the natives. The mission at Oneida named St. Francis Xavier, was established by Father Jacques Bruyas, in 1667, where he remained till 1671.

From this period the cause of the French gained, and their trade flourished among the Indians of Central New York; nevertheless, the nations were in allegiance to the English and annually went to Albany to renew the chain of friendship.

Though Governor Nichols of New York, remonstrated with Governor Tracy for his intrusion, and made laws forbidding the French to enter their territory under severe penalties, and also obtained a promise from the Iroquois that they would not allow them to remain among them, yet these were no more than nominal laws, threats, and promises. The Iroquois had cared but little about the changes which had transpired in the subversion of the Dutch government to English rule; had paid little heed to the embroils of the English and French, and had only seemed desirous of living in peace with all their white neighbors. If the English lost the precedence among the natives, it was only from neglecting to take the same care to cultivate them that the French did.

But the English entered their country only to purchase furs, and these were generally brought to Albany by the natives. The earliest record we have of English travelers

having penetrated the Indian country to any considerable distance, was given by Wentworth Greenhalgh, who made his journey between the dates of May 20th and July 14th, 1677. It was thirteen years since the province came under the control of the Duke of York, and but three years since his rule had become finally established, and the English were desirous to ascertain the bounds and resources of the province. From the journal kept by Greenhalgh the following extract is taken:—"The Maques have four towns, viz: Cahanaiga, Canagorah, Canajorha, Tionondogue, besides one small village about 110 miles from Albany.

"Cahanaiga is double stockaded round; has four ports, about four foot wide apiece, conteyns about 24 houses, and is situate upon the edge of an hill, about a bow shot from the river side.

"Canagorah is only single stockaded; has four ports like the former, conteyns about 16 houses; it is situated upon a flat, a stone's throw from the water's side.

"Canajorha is also singly stockaded, and like the manner of ports and quantity of houses of Canagora; the like situation, only about two miles distant from the water.

"Tionondogue is double stockaded round, has four ports four foot wide apiece, contains about 30 houses; it is situated on a hill about a bow shot from the river.

"The small village is without fence and conteyns about ten houses; lyes close by the river side, on the north side as do all the former.

"The Maques pass in all for about 300 fighting men. Their corn grows close by the River Side.

"Of the situation of the Oneidas and Onondagas and their strength:

"The Oneydas have but one town which lyes about 130 miles westward of the Maques.(?) It is situated about 20 miles from a small river, [from the mouth of Oneida

Creek ?] which comes out of the hills to the southward and runs into Lake Teshiroque, [Oneida Lake,] and about 30 miles distant from the Maques [Mohawk] River, which lyes to the northward ; the town is newly settled, double stockaded, but little cleared ground, so that they are forced to send to the Onondagoes to buy corn ; the town consists of about 100 houses. They are said to have about 200 fighting men. Their corn grows round about the town.

“The Onondagoes have but one town, but it is very large ; consisting of about 140 houses not fenced ; it is situate upon a hill that is very large, the bank on each side extending itself at least two miles, cleared land, whereon the corn is planted. They have likewise a small village about two miles beyond that, consisting of about 24 houses. They lye to the southward of the west, about 36 miles from the Oneydas. They plant abundance of corn which they sell to the Oneydas. The Onondagoes are said to be about 350 fighting men. They lye about 15 miles from Teshiroque.”

The traveller further described the villages of the Iroquois, the Cayugas and Senecas, and thus concluded with the Senecas :—

“The Senecas have four towns, viz. : Canagorah, Tishtehatan, Canoenada, Keint-he. Canagorah and Tishtehatan lie within thirty miles of Lake Frontenac ; the other two about four or five miles to the southward of there ; they have abundance of corn. None of these towns are stockaded.

“Canagorah lies on the top of a great hill, and in that as well as in bigness, much like Onondagoe, containing 150 houses.

“Here the Indians were very desirous to see us ride our horses, which we did. They made feasts and dancing.

“Tishtehatan lies on the edge of a hill ; not much cleared ground ; is near the river Tishtehatan, which signifies bend-

ing ; it lies northward of Canagorah about 30 miles. Conteyns about 120 houses, being the largest of all the houses we saw, the ordinary being 50 or 60 feet and some 130 or 140 feet long with 13 or 14 fires in one house. They have good store of corn growing about a mile to northward of the town.

"Canoenada lies about 4 miles to southward of Canagorah ; contains about 30 houses, well furnished with corn.

"Kint-he lies about 4 or 5 miles to the southward of Tistehaten ; conteyns about 24 houses well furnished with corn.

"The Senecas are counted to be in all about 1,000 fighting men. The whole force, Maques 300, Oneydoes 200, Onondagoes 350, Cayugas 300, with Senecas 1,000, making a total of 2,150 fighting men."

The English Government now became interested in affairs of the Indians, who, in return, introduced them to the fur trade of the western lakes, and Gov. Dongan caused the Coat-of-Arms of His Royal Highness, Duke of York, to be put up in all the Indian Castles. Incensed at this the French redoubled their enterprises with great vigor, and causes of irritation immediately sprung up between them and the Iroquois, and the latter retaliated by killing a Jesuit Missionary, and subsequently by making a descent upon a fort, and plundering seven French canoes laden with merchandise, and detaining the traders.

At this period, 1684, Mons. De La Barre, Governor General of Canada, had stationed Father Lamberville at Onondaga, and Father Pierre Millet at Oneida. These priests were in constant communication with their governor and wisely endeavored to keep peace. Nevertheless De La Barre fitted out an expedition to subjugate the Iroquois. In behalf of the two nations, for whom they were missionaries, these priests journeyed to meet La Barre and if possible turn him from the project. The Governor was, however,

more easily persuaded by the alarming sickness of his troops when at Hungry Bay, Jefferson Co., which caused his expedition to terminate without fighting.

The French were dissatisfied because De La Barre did not fight. The King of France wanted the Indians for galley slaves, and thenceforth the subjugation of the Iroquois became a popular theme.

The English had begun to realize the value of their swarthy neighbors, and thus Governor Dongan eulogized them in a report to the English Government. "The Five Nations are the most warlike and powerful of all the Indian nations, and are a bulwark between us and the French and all the other Indians; they go so far as the South sea, [Gulf of Mexico,] the North West Passage, [Mackinack,] and Florida to war. New England, in their last war with the Indians, had been ruined had not Sir Edmund Andros, [Governor of N. Y.] sent some of those Nations to their assistance; and indeed they are so considerable that all the Indians in these parts of America are tributary to them.

* * * They have ten or twelve castles. * * * Those Five Nations are very brave, and the awe and dread of all the Indians in these parts of America, and are a better defense to us than if they were so many Christians. * * * The designs of the French is to acquire the beaver trade, whatever colour they may give to their actions."

Mons. De Nonville succeeded De La Barre as governor of Canada, and as a precaution in planning another expedition against the Indians, he pays them the following tribute in a report to his King:—"The force of the Iroquois consists of 2000 picked warriors, brave, active, more skillful in the use of the gun than Europeans, and all well armed." The French really dreaded and feared to meet them on their own ground, knowing by bitter experience, that their peculiar mode of warfare, resorting to ambush, hiding behind

trees, lying upon the ground, and other ruses, were likely to prove successful in the future, as in the past. Nevertheless, the summer of 1687 witnessed De Nonville's famous expedition into the Seneca country, where he maintained a brief period of carnage and devastation, in which his command suffered, as well as the Iroquois. His success did not invite to further conquests, and it is inferred that the French gained little honor and less advancement in this rencontre. The next summer they succeeded in getting a large delegation from the Iroquois to Montreal for negotiations.

In 1689, the province of New York had arrived at a period renowned in history. The English under William and Mary, and the French under Louis XIV, were, as nations, fairly launched on a sea of embroils and difficulties, and their American provinces partook of the national animosities. The command of New York had been in the hands of Governor Andros, who, like his ex-King, James II, was a violent Catholic, and who, on the accession of the Protestant King and Queen to the throne, was imprisoned and sent to England. Jacob Leisler, a man of Dutch extraction and a merchant of New York City, having many adherents, assumed the reins of government and proclaimed William and Mary. He was a violent opposer of Catholics, and consequently of the Jesuit priests stationed among the Five Nations. Lamberville and Millet who were still at Onondaga and Oneida, had maintained a friendly correspondence with Governor Dongan, who was also a Catholic, but Leisler having no bonds of faith to attach him to them, declared that he could perceive that "they were laboring to throw dust in the eyes of the English, and at the same time forward the plans of the French." He determined to counteract their influence. The Indians were already aflame with resentment toward the French for many recent injuries, among which was the sending of thirty-nine Iroquois prisoners to France for galley slaves. Thirteen of these had been returned to Canada, the rest having died of sickness, but

these thirteen were still detained in Canada. During the summer of 1689, scouting parties on either side were scouring the woods between Canada and Central New York, and in September the Iroquois caught "five praying Indians, who were bound hither to do mischief," and they had sent to Albany for two or three pair of horses and five or six men to ride the heaviest stockade of Tionondaga. Leisler, acting under the advice of Peter Schuyler, Mayor of Albany, established a better arrangement to attach the Indians to the English cause. [Peter Schuyler possessed remarkable influence with the Indians, and was a man of sound judgment and great moderation.]

The new arrangement established a sworn interpreter for the better communication between the Indians and English. Arnout Cornelise occupied that position. Regular runners (or posts) were kept, to transmit messages from the central seat of the Five Nations to Albany. Jeannetie (or Laurence Jeannetie, as he is sometimes called,) an Indian, was one of the most reliable of those runners. Tasouathe, Caristasie, and Jurian, Mohawks, were frequently on the path with messages. Lieut. Robert Sanders, a member of the Albany Convention, (the highest official body in the province,) was commander of Indian forces; his sagacity and knowledge of Indian character, called him to this office. In times of unusual danger, or cases in which both English and the Five Nations were interested, Peter Schuyler conducted councils with the Indians at Albany.

Late in the year 1689, a party of Iroquois saw three of those thirteen prisoners who had been returned from France to Canada, and they made an appeal for them to be set free; also two letters from Canada to the priest at Oneida had fallen into the hands of some of the Indians. These, with the news concerning the prisoners, were sent to Albany by five ambassadors, chiefs of the Five Nations. They called on Arnout Cornelise on their way and obtained his inter-

pretation of their message, in a letter, which they took to Peter Schuyler. On the 27th of December, two days after their arrival, a Council consisting of Mayor, Aldermen, Commonality and Military officers of the City and County of Albany, was called to meet with these Chiefs. The letters, one from Lamberville who had gone to Canada, were not proven obnoxious, but the opportunity was seized upon to draw up a series of articles, admonishing the Five Nations to observe greater caution in their intercourse with the common enemy, and giving timely advice upon important affairs. The articles and the decision upon the letters, were sent by express to the Nations by the three trusty Mohawk messengers. Arnout Cornelise accompanied by Robert Sanders was sent to Onondaga with all possible speed, that especial care should be taken that the articles be plainly stated, and also to state in the Indian's General Council at Onondaga "that Albany is the prefixed House to treat and speak with all sorts of people, and those who strive to make peace or cession with the French, must be looked upon as persons who design to make a breach in the silver covenant chain which has so many years been kept inviolable with the government."

The interest manifested in this arrangement won the Iroquois to greater fidelity. They then made offer of furnishing 1,800 men to conduct a campaign to Canada. Captain Blew-stocking and De-gan-och-keeri, raised a command of forty Mohawks, but with all their vigilance, being unaided by the English, they did not avert the calamity which was visited upon the peacetul Dutch citizens on the Mohawk—the burning of Schenectady by the French and their savage allies on the 9th of February, 1690. This terrible massacre was due the planning ability of Count De Frontenac, then Governor of New France (Canada). The ire of the Five Nations was terribly increased by this new outrage, for they regarded the Dutch as their brothers. The ability of the

Jesuits to further on such designs as the French Governor saw fit to set on foot, was evident, and many efforts were made to induce the Iroquois to give them up to the authorities, but this was not done, for there was always among them a party of more or less influence in the Jesuit's interest. Five French men who came to Onondaga and from there to Oneida, with presents to the natives and bearing letters to the priests, were caught and made prisoners, and by permission of the authorities at Albany, who were immediately consulted, these prisoners were divided among the nations, taken to Onondaga, and there barbarously destroyed. A short time after, another party of four French, four of their "praying Indians," (converts to the Catholic faith,) came bringing two of the captive Iroquois to Onondaga, and from there sent out ambassadors to all the other Nations. Two of these Frenchmen were believed to be Father Lamberville, (the former priest at Onondaga) and the French Captain who attacked Schenectady. None of the nations would confer with them till they had called some "understanding men from Albany" that they might not be deceived. Peter Schuyler, Robert Saunders, Mons. Gawsheron, Jean Rose and two more went up to Onondaga. It is believed these Frenchmen were killed; and it is inferred from documents of that period that Father Millet was detained as a prisoner at Oneida.

The English now fully aroused to the dangers of French invasion, endeavored to raise forces to commence retaliatory measures, but so weakened was the province by the unhappy state of her civil affairs that all efforts seemed barren of results.

Major Fitz John Winthrop made an attempt at invasion of Canada, with New York and New England forces, which was a failure. An effort was also made by Capt. John Schuyler, who with a small band of whites and Indians penetrated to

Fort La Prairie, near Chambly, where they had an engagement, put to flight the enemy and captured some prisoners.

Soon after this, letters of commission were given to Arnout Cornelise Veile, (the same Arnout Cornelise before mentioned,) dated 20th September, 1690, authorizing him to act as Indian Agent for their Majesty's Province of New York, requiring him to reside at Onondaga, or at other places among the Indians according to instructions. Mr. Gerrit Luycass, who had been at Onondaga a few weeks, was appointed assistant to Arnout Cornelise Viele, to contribute in carrying out all lawful instructions from Albany.

The change in the civil affairs of New York, the deposition and execution of Jacob Leisler, and the short rule of Governor Sloughter, did not materially affect the state of Indian affairs. Major Peter Schuyler, the person best fitted for the place, had command of the forces against the French, which consisted of three hundred Mohawks and River Indians, joined by one hundred and thirty "Christians" [white men?] who, on their way were to be added to by five hundred Senecas. By this force were the French annoyed and held in check.

To the year 1696 this state of petty warfare was continued, and the warlike blood of all parties concerned was wrought up to fever heat. Count Frontenac the most able and enterprising governor the French had had over their possessions in America, was still in command of New France. With a determined spirit, though at the advanced age of seventy-four years, he planned a decisive blow to the English interests among the Iroquois. In August, 1696, heading his command in person, he made a descent upon the central power of these Confederates. He found the village of Onondaga destroyed by the natives to prevent its falling into his hands, but his soldiery destroyed the luxuriant fields of corn around it. Oneida, which now had no Jesuit priest to serve as a hostage, Father Millet having

been re-called to Canada, was invaded, destroyed, and thirty-five of their principal men among whom were their head Chiefs, were made prisoners and carried to Canada. The devastation and ruin which marked this invasion, caused many of the Five Nations to flee in consternation to Albany for protection and relief. Winter was approaching and no corn was left to meet their necessities; neither dwellings to house them, though the latter they could provide. Governor Fletcher was then in command of New York. He called a council in which the English evinced their sympathy by enacting measures calculated to establish their friendship, producing the opposite tendency desired by Frontenac; for they immediately built up their villages. The corn, implements, and utensils destroyed, were more than supplied by the government, added to by an outfit of clothing, so that although discouraged for a season, recuperation was rapid.

In 1698, a treaty of peace was made between New France and the Iroquois, which was made more permanent by the treaty of 1700 between, the French and English, in which each nation were bound to certain restrictions; an important one being that the subjects of the two crowns should not intrench upon each other's lands, till their limits and boundaries were decided by the proper commissioners appointed for that purpose. The Indians had now learned that victory to either French or English could confer no benefits on themselves, and so they carefully avoided entering into their difficulties.

They also resolved upon some measures to protect their own interests, and in 1701, they "delineated upon paper in the most precise manner, the limits of what they called their hunting grounds, comprehending Ontario and Erie, and all the circumjacent land for the distance of sixty miles around them. The sole and absolute property of this country they desired might be secured to

them ; and as a proof of perpetual alliance and to support our rights* against any claims which the French might make, founded on the vague and uncertain pretence of unlimited grants, or accidental local discovery, they declared themselves willing to yield to Great Britain the sovereignty and absolute dominion of it, to be secured and protected by forts, to be erected whenever it should be thought proper."

A treaty was accordingly then entered into and concluded by Mr. Nanfan, then Lieutenant Governor of New York, and a deed of surrender of the lands was executed by the Iroquois, on the conditions as above stated.

The boundary between the English and French had not yet been definitely settled upon, and the foregoing treaty was not strictly observed by the English. Disgusted and dissatisfied, many Indians joined the French in the war which followed. The French got possession of the country to the westward by erecting forts and military establishments. The treaty of Utrecht in 1713, compelled them, however, to acknowledge British sovereignty over the Iroquois.

There are no records of the wars of the Iroquois with other nations of their own race, only so far as the civilized nations were interested, or participated therein. It was known, however, that the Confederacy warred with the southern, western, and northwestern tribes, in times when they were at peace with their white neighbors ; and it was counted no unusual circumstance for them to start on the war path for the Ohio or Kentucky rivers, or to the country of Virginia, the Carolinas, or Georgia. In these journeyings they had come across the Tuscaroras, who dwelt upon the Neuse River in North Carolina, a large and powerful nation who had "fifteen towns, and could count twelve hundred warriors." These became attached to the Iroquois and took sides with them against the Cherokees, Creeks and Catawbas, with whom

*Rights of the English. See Doc. History N. Y. S., Vol. II, page 778.

they warred. It is believed that this union of the Tuscaroras with the Iroquois came about by a similarity in the language of each, which induced them to believe the Tuscaroras to be a portion of their own nation.

In 1711 the Tuscaroras had become dissatisfied with encroachments upon their lands, by the colonists of North Carolina, who even went so far as to parcel the land to emigrants as their own heritage. Exasperated, the Tuscaroras retaliated by seizing one Lawson, Surveyor-General of the State of Carolina, and after a brief trial put him to death. Becoming alarmed they hoped to escape punishment by putting to death all the white settlers south of Albemarle Sound. Dividing into small parties they commenced their horrid purpose, and on the 22nd day of September, 1711, one hundred and thirty persons fell victims to the sacrifice.

Col. Barnwell of South Carolina, with a small party of whites, and a considerable body of Catawbias, Creeks and Cherokees who had long standing revenges to satisfy, set out against them. After killing fifty Tuscaroras, and taking 250 prisoners, they came upon one of their forts on the Neuse River, where were enclosed 600 of the enemy. Barnwell concluded a treaty of peace with them, to which the Tuscaroras paid no attention, and renewed hostilities in a few days after. South Carolina, appealed to for assistance the second time, now sent out Col. Moore with 40 whites and 800 Indians, in the month of December. After a fatiguing march they came upon the Tuscaroras who had fortified themselves on the Taw River, about fifty miles from its mouth. A short engagement and Col. Moore entered their works, and 800 Tuscaroras became his prisoners. These were claimed by his Indians as a reward for their services, and were taken to South Carolina where they were sold for slaves. The remnant of the Tuscaroras, broken in spirit, were driven from their homes; to the northward they trav-

eled till they reached the Iroquois. No written record tells us of the Grand Council held on their reception ; of their formal adoption into the Great Confederacy, giving them the title thereafter of the Sixth Nation ; of the considerate and paternal manner in which the Iroquois relieved their immediate necessities, and home and country assigned them. This powerful race of 1200 warriors were reduced to less than two hundred, and in sympathy for their weakened and effeminated condition, their home was made among the retired precincts of the Oneidas, at their ancient abiding place among the hills of Stockbridge, and at their quiet retreat at Canaseraga, south of Oneida Lake. All the privileges of the Confederacy were accorded them ; they were called the " Younger Brothers." They sat in the councils equal in honor with the greatest, and their voice was listened to with equal respect.

In following the course of events, it is found that the advent of the Tuscaroras was one of the remarkable epochs in their history, and the most considerable event of the first quarter of the eighteenth century. Slowly advancing upon them, however, were changes which were destined to deeply affect their nationality.

That which *disturbed* the Nations most, during this period, was the approach of white settlements here and there in close proximity to their borders. Although in the treaty of 1713, France agreed to "never molest the Five Nations subject to the dominion of Great Britain," yet the question of boundary was still unsettled, and the Iroquois saw them re-build the fort at Niagara, and increase their strength at the trading post at Detroit, and saw projects on foot for a continuous line of forts from Quebec to the Gulf of Mexico.

Governor Burnet of New York, coming upon the stage of action during this time, exhibited greater zeal for His Majesty's Indian interests, than his immediate predecessors

had done. By his assiduity he won the Indians who had strayed into the French interests, back to renew the ancient covenant chain. The agreement of 1701 was confirmed by a treaty in 1726, concluded upon the same terms, and a new deed reciting the former was executed. To counteract the French ascendancy which overawed the northern and western Indian frontier, Burnet energetically proceeded to the building of forts. He erected the fort at Oswego almost wholly at his private expense. His report exhibits his energy in the matter, and at the same time gives the reader a good idea of the mode of transportation of that day. His posse of workmen were sent up to Oswego by way of Mohawk River, Oneida Lake and Oswego River, and were accompanied by a detachment of sixty soldiers to protect them. His report states that he had been obliged to lay out three hundred pounds provided by Assembly, and more than double that amount on his own credit, "to furnish necessaries and provisions and hire workmen, and make batteaux to carry the men, for it is all water carriage from our outermost town called Schenectady to this place, [Oswego] which is about two hundred miles, except five miles where they must draw their batteaux over land, [Wood Creek carrying place,] which is easily enough done, and this makes our communication much more convenient than by land."

The building of this fort on land to which the French now as usual laid claim, was the inciting cause for further disturbances which finally culminated in the war of 1742, and which was confined chiefly to the northern borders of this State. The Iroquois as a people remained true to their allegiance to the English, and did not, (except in individual instances,) violate their laws of neutrality. On the other hand, among the French a Jesuit priest brought into their ranks a force of Indians whom he had attached to himself. This champion of the rights of the French, Father Francois Picquet, was established at the Lake of

the Two Mountains in 1733, and was one of the first to foresee this war, and prepared for it a long time before hand. He undoubtedly assisted in bringing it about. He evidently got great glory to the arms of France and added largely to the consequence and pomp of his Mission.*

After the ruins of carnage had smouldered in a deceitful peace of but few years duration, the war commencing with the year 1754, broke out with greater and more destructive violence, involving a wide section of country in its turmoils. The period was approaching when the destiny of the contestants was to be decided. The matter of supremacy of either of the two powers, English or French, on this continent, hung on the issue of the fortunes of this war.

This remarkable epoch in the state of our country, developed the men for the American Revolution. England, in compelling her American subjects to fight her battles for her, was unconscious that she was training them worthily and well, to become her most successful foes; that in thus getting glory to her arms, should be the means, ultimately, of bringing glory to them and defeat to her. Washington, on the western frontier of Virginia, fighting the French and Indians, grew into early distinction. General Gage earned a fine military reputation during this period, and General Philip Schuyler became conspicuous.†

Sir William Johnson, who, had he lived in the time of the Revolution, might have retained his violently loyalist family, even if he had chosen to remain true to the King, was one of the most remarkable men of the period of which

*The attractions of the Jesuit faith which had so long been an influence among the Iroquois, drew off many to the Mission. Several parties went there to live, whom M. Picquet used as a means to ferment the leaven of distrust and jealousy of the English.

† Putnam was at Ticonderoga, one of the bravest; Morgan was at Braddock's defeat, and Stark, afterwards the hero of Bennington, was a Captain of Rangers in this war.

we now write. Among the Indians he was a power overshadowing the combined influence of all the French diplomats, including the insinuating rivalry of Father Francois Picquet.

Gens. Bradstreet, Johnson, Wolf, Amherst, Shirley, Stanwix, Colonel Mercer and many other brave men, gave luster to England's glory, while Generals Dieskau, Montcalm and Du Quesne, with signal renown long upheld their country's banner, and parried the impending doom of French dominion. The battles of Saratoga, Lake Champlain, Crown Point, the Cascades, Ticonderoga, Oswego and those on the Mohawk River, attest to the skill, daring and bravery of these men. However, the mind is filled with horror when the scenes of carnage are recalled, for the savages attached to these armies, particularly those under command of Father Francois Picquet, incited by intoxicating liquors, committed barbarities which even their commander could not restrain. Father Picquet distinguished himself and won the compliment from Du Quesne, as one who "was worth more than ten regiments."

Sir William Johnson in addition to being Indian Agent, was Major General of the Indian forces in the British interest, and had also a command of Englishmen. Under his generalship was fought the celebrated battle of Lake George, in September, 1755. His body of Indians was under command of Hendrick the celebrated Mohawk Chieftain, who was at that time between sixty and sixty-five years of age. This brave old hero of the Mohawks fell in this battle, and the English lost the gallant Col. Williams. The French were defeated, their General, Baron Dieskau, wounded and made prisoner, and on the English side Gen. Johnson was wounded.

Montcalm succeeding Dieskau, skillfully cut his way through in a path of conquest, gaining command of Lake Champlain, Lake George, confirming the French power

over the Western Lakes and the valley of the Mississippi. "Their occupation of Fort Du Quesne enabled them to cultivate the friendship, and continue their influence over the Indians west of the Alleghànies. Their line of communication reached from Canada to Louisana, and they were masters of the vast territory that spread out beyond it." Sir William Johnson's power over the Iroquois, alone, deterred them from immediate possession of a large portion of New York. From statements made in a report of that time, the following plan was arranged to secure possession of the Iroquois country. "The French had assembled in the neighborhood of Cadaraqui and Swegatchie about eight hundred Indians, Ottawas and other nations, and were preparing to march two thousand men to Oswego Falls, there build a strong fort to prevent provisions or reinforcements from going to Oswego. That another party were to march the new road from Swegatchie and build a fort at the west end of Oneida Lake. When these posts were secured a third party were to make a descent upon the German Flats, destroy the magazines there, cut off the garrison and inhabitants, and burn the settlements; a fourth party were to attack Sir Wm. Johnson's house, kill or take him, and ravage the settlements on that part of the Mohawk River." This plan was pretty successfully inaugurated, for in August of 1756, the French under Montcalm, invested and captured Fort Oswego. Sir Wm. Johnson's report immediately after states, that "the French had very politically possessed themselves of important passes; [in the Iroquois country,] * * * the Indians have not reach enough to foresee the consequences of the valuable morsels the French have pitched upon." The French, after having secured these points, "sent word to the Onondaga Indians that they had now drove the English from their lands, and would not like them keep possession, but leave them free to them and their posterity forever. The French, in fact, did not want that place, so made their policy appear virtue to

the Indians, and the plausibility of it will doubtless influence them in their favor."

The Iroquois Confederacy at this period was a great power, which knew its own influence to be of immense importance to the contending powers. Measures were on foot to enlarge their Confederacy by bringing in the western Indians. Sir Wm. Johnson strongly recommended this policy, believing that would secure all the power of the Indians of the northern part of the Continent to the British interest. Pontiac, the Great Chief of all the Ottawas, defeated this measure, and gave his strength to the cause of the French; and the anticipated peace to follow around the borders of the Lakes was not realized. The Indians, believing that the Great Spirit helps the successful and turns His face from those whom He designs shall be defeated, became wavering in their faith in the English. This was especially noticeable among the western tribes where Sir William Johnson's presence was not frequent. Considerable numbers of the Senecas went over to the French; the Cayugas and Onondagas took a neutral stand; and, says Sir William, "tis probable our destroying the works at, and abandoning the Oneida Carrying place last summer, [1756,] may produce a neutrality of the Oneidas and Tuscaroras."

In 1757, a descent was made into the Mohawk valley by M. De Belletre, and the massacre of the German Flats was committed,—a deplorable circumstance, which still further affected the confidence of the Iroquois, and only for the prompt attention of Sir William, the Oneidas would have been led into the snare of the French who were now rejoicing in the fullness of unequalled success. These calamitous events produced a feeling of gloom and despondency throughout the colonies, and the season which was nearly passed, put an end to all further operations.

The supremacy of the French on this continent was now at its zenith; henceforward, all change tended to decline

and dispossession. The year 1758 was destined to effect this change in the fortunes of the contending powers, and the victors were to become the vanquished. Flushed with success, the French were not prepared for the tide which at length set against them.

Inspired by wise counsels the English Government re-organized its army. Incompetent commanders were recalled, and men of military genius and wisdom were placed in their stead. The expeditions moved forward with new spirit and success from the first. Fort Frontenac, after a battle, fell into the hands of Colonel Bradstreet. Fort Du Quesne, on the approach of the English army, was deserted by the French, whose power over the Indians of the Ohio and Alleghanies, suddenly waned. Although the attempts to take Crown Point and Ticonderoga were defeated, yet these were relinquished and the English gained easy possession. The next year, 1759, the 25th day of July, Fort Niagara was taken. On the death of Gen. Prideaux at this battle, the command devolved upon Sir William Johnson, of whom it was remarked in a letter written from the scene of action, "Sir William Johnson has gained immortal honors in this affair. The army have the highest opinion of him, and the Indians adore him, [there were six hundred Indians with him at this battle,] as his conduct has been steady and judicious; he has carried on the siege with spirit." Subsequently it was stated, that by the assiduity and influence of Sir William Johnson, "there were upwards of eleven hundred Indians convened there, who, by their good behavior have justly gained the esteem of the whole army."*

In the meantime General Wolf was vigorously carrying forward his operations against General Montcalm, at Quebec. Upon the issue of his movements hung the fate of the contest. The commanders on each side saw the emergency,

* Turner's Hist. Holland Purchase, page 209.

and both with characteristic vigor, perfected their plans which culminated in the decisive battle of Quebec, in which both of these noble men fell, one as the "shouts of victory were ringing louder and louder in his failing ears," the other with the fervent wish upon his dying lips that he might not "live to see the surrender of Quebec," and his country's dominions pass into the hands of another.

Although the fires of battle still smouldered and burst forth in several places during the beginning of 1760, yet the battle of Quebec was the decisive blow. A formidable army under Gen. Amherst, joined by Sir William Johnson with a thousand of the Six Nations, consolidated with Gen. Murray at Montreal in September of that year, whose work was to reduce the French who still held out at that post. On the arrival of the British army, Vaudreuil, the Governor, understanding his inability to successfully resist them, resolved on capitulation, and the 7th of September, 1760, Montreal, Detroit, and all places of strength in Canada, were surrendered to the British Crown.

A treaty of peace was definitely concluded at Paris, between England and France in 1763, and the French dominion in America passed away, never more to molest the inhabitants of New York, or to harass the Iroquois. The long bloody contest was closed. Hailed with joy was the peace which followed, only too soon to be broken by a far different conflict.

Sir William Johnson had acted well his part in this war. He began his work as General Agent of the English to the Six Nations. He looked well to the condition of the nations and knew them better than any other man.

November 18th, 1763, he sent to the Government the following report of the Nations:—

"The Mohawks have one hundred and sixty men. Two villages on the Mohawk River, with a few emigrants at Schoharie, about sixteen miles from Fort Hunter.

"Oneidas two hundred and fifty men ; two villages, one twenty-five miles from Fort Stanwix, the other twelve miles west of Oneida Lake [at Canaseraga] with emigrants in several places toward the Susquehanna River.

"Tuscaroras one hundred and forty men ; one village six miles from the first Oneidas [at Stockbridge] and several others about the Susquehanna.

"Onoñdagas, one hundred and fifty men ; one large village six miles from the lake of their name, [which is the place of Congress for the Confederates,] with a smaller at some distance.

"Cayuga, two hundred men ; one large village near the lake of their name, with several others from thence to the Susquehanna.

"Senecas, ten hundred and fifty men ; have several villages, beginning about fifty miles from Cayuga, from thence to Chennessio, the largest about 70 miles from Niagara, with others thence to the Ohio. Of the Senecas, two villages are still in our interest. The rest have joined the western Nations.

"Remarks.—Of the Six Nations the Mohawks and Onondagas and Senecas are considered the Chief and elder branches. The Oneidas, Cayugas, and Tuscaroras are younger ; the last mentioned Nation having many years ago retired from the south, and were admitted into the Confederacy with the Five Nations, the Oneidas giving them the land and they now enjoy all the privileges with the rest."

No white man had possessed such influence over the Iroquois as Sir Wm. Johnson. He became their Counsellor, their Physician, their Chief and their Father. He called many Conventions of the Nations to which almost the entire Confederacy answered by their presence. We read of a famous Convention held in September, 1753, at Onon-

daga, in which Hendrick the Great Mohawk Chieftain, was present, and where "Red Head," the head Chief of the Onondagas, answered the speech of Sir William. Many times the Indians convened at Johnson's residence on the Mohawk, and there tarried many days, being generously feasted by their host. One of the most remarkable of these Congresses was held at Fort Stanwix in September and October, 1768, which Sir William called for the purpose of fixing the limits and determining the geographical line between the Six Nations and the English. Commissioners from the Colony of Virginia, with the Governor of New Jersey and of Pennsylvania, were present to assist at the treaty. The Indians came in companies, or tribes, and encamped, but as all did not come on immediately, many from a distance stopping at the towns on their way, having private affairs and conferences to hold, the general Congress was deferred till the main body had arrived. The meeting was opened the 25th of October, when three thousand had arrived and they still continued to come. The numbers exceeded the provisions made by the government for their reception and maintenance, and for more than one month a large part of these numbers subsisted upon the bounties provided by the host. He remarks in a letter to Lord Hillsborough, the 23d of October, as follows: "I was much concerned on this occasion by reason of the great consumption of provisions, and the heavy expense attending the maintenance of those Indians on the spot, * * * each of whom consumes daily more than two ordinary men and would be extremely dissatisfied if stinted when convened for business. * * * This circumstance alone was very disagreeable from the difficulty of getting provisions, there being none nearer than Albany, and very little there except some cattle at an extravagant price."

From all points of the compass the tribes came in; the Delawares and Shawnees from the South, bringing with

them on their way the tribes from Oquago (members of the Oneida family) ; the trails of the Susquehanna, the Unadilla and Chenango, swarmed with hosts of red men. From the east the Mohawks and other eastern tribes came in ; from the rivers of the west came up fleets of canoes over Lake Oneida ; the trails of northern Madison County were worn deeper by the long defile of Oneidas and Tuscaroras, joined by their comrades of the south and west ; and Oswegatchie sent down her Catholic Iroquois.

This grand council was to decide an old and oft-repeated cause of contention and jealousy, viz : the encroachments of white settlers on their lands. The whole matter was raked up from the beginning. The Iroquois had first peaceably suffered the white race to settle on much of their land on the Mohawk and east of the Susquehanna ; but they did not relish the wholesale covetousness, with which they appropriated and added to that already given them. The jealousy of the Indians was quite aroused in this respect before the close of the seventeenth century. At a council called at Albany by the Colonial Governor, Dongan, in 1683, the Sachems were questioned so closely and carefully as to the situation of the lands of the Susquehanna River, that they demanded wherefore such particular information was sought. Upon being asked if they were willing that white people should settle there, they signified their assent. But it appears that the proprietors of Pennsylvania had been disposed to count the lands of the Susquehanna, howsoever far they might extend to the north, as a part of the Pennsylvania purchase, and the Five Nations did not so regard it. In order to secure themselves from encroachments by Pennsylvania, they, in a treaty in 1684, put themselves and their lands under the protection of the Duke of York. In 1686 the Governor of New York gave seals to the Indians, with instructions to seize any man found trading or hunting on the Susquehanna lands without the Governor's seal or

pass, and to deliver him to Albany to be punished according to law. With decision characteristic of the race, those seals were promptly returned to the Governor with these words: "A man whose goods is taken from him will defend himself, which will create trouble or war; * * * therefore, we deliver the seals to your Honor again, that we may live wholly in peace."

. Watchful lest they should be made the victims of duplicity, they had detected in this movement a plan to use them against the Pennsylvanians, ostensibly for their own security, but really to establish the dominion of the province of New York. In the treaty of 1701, again renewed and ratified in 1726, the Iroquois had learned better how to arrange diplomatic treaties with the long-headed British. The limits of their hunting grounds comprehending the large lakes and sixty miles around them, were tolerably clear in their deed, and yet there was sufficient margin for difficulties. Grasping, avaricious individuals who had obtained grants on the borders of the Indian country, took advantage, in the absence of surveyed lines, to enlarge upon their borders to an unlimited extent. The bounds of many grants having no survey, were expressed by the Indian names of brooks, rivulets, hills, ponds, falls of water, &c., and stated in an uncertain manner. The fact that these Indian names were not real local names, only the general names signifying, broad brook, a small brook, a high hill, &c., and which were applied to many other places, gave opportunity for the possessor, with his deed bearing the license of those words, "Be it more or less," to explain and enlarge those grants according to his inclination; and also to locate them, as Colden says, "in what place or part of the country they please, of which I can give some particular instances where the claims of some have increased many miles in a few years." At a public meeting with Sir Wm. Johnson, in 1755, one of the Chiefs in a speech, said:

"Brothers, you desire us to unite and live together, and draw all our allies near us, but we shall have no land left either for ourselves or them, for your people when they buy a small piece of us, by stealing they make it large. We desire such things may not be done, that your people may not be suffered to buy any more of our lands. Sometimes its bought of two men who are not the proper owners of it. The land which reaches down from Oswego to Wyoming we beg may not be settled by Christians. The Governor of Pennsylvania bought a whole tract and only paid for half, and desire you will let him know that we will not part with the other half, but keep it. These things makes us constantly uneasy in our minds, and we desire that you will take care that we may keep our land for ourselves."

Sir William Johnson from the time of his arrival among the Indians, sought to correct this deplorable state of affairs and eradicate the evils arising therefrom. For that purpose he held those frequent councils, and patiently listening to their grievances, carefully probed the matter to the bottom, and wisely arranged the plans for its settlement. He had been in separate conference with the Nations at their own castles during the year 1767, and knew well their mind as to where a satisfactory boundary line could be drawn. He states in a letter to General Gage, dated October 22d, 1767, that he had been absent three weeks at Onondaga Lake, to confer with them and settle the difficulties regarding the encroachment of frontier settlements. The Indians after detailing their many grievances, said they had received "a belt from an officer on the Mississippi, with a message to inform them that they need not longer be trifled with by the English, for that he [meaning the Government to which he belonged, Spain,] having sat down quietly for some time and being about to rise up, luckily discovered his ax beside him, and found that it was as sharp as ever, therefore exhorted them to take up theirs likewise."

In the Grand Council at Fort Stanwix in 1768, above mentioned, the "Line of Property" was to be settled; the boundary between the whites and Indians to be located and decided upon, before any reasonable measures could be adopted. Johnson found it necessary to use his utmost influence to divest their minds of the ill feeling stirred up by the Spanish, and to dispossess them of the hopes incited thereby. He also found it very difficult to locate the boundary line as far to the westward as it seemed necessary, "as many of them were for closing it by running it to the next patented lands, which would have limited the province of New York in such a manner as must have produced some complaints." However, he accomplished the treaty of the "Boundary Line," having it located at the place where he intended it should be, which reserved to the Indians all the western part of the State, the eastern boundary running from the Pennsylvania line northward up the Susquehanna River to the Unadilla, thence across the country to Canada Creek where it empties into wood Creek, (which last mentioned water falls into Oneida Lake,) and from there to a point indefinitely stated as at the northward of Oswego.

The settlement of this boundary line was a measure of utmost importance toward the settlement of the country, and the inhabitants realizing a degree of security, dared once more take up their abode on the frontier.

But the Iroquois were ill at ease. They no longer had the French to disturb them, and they now began to listen to the persuasions of the Spanish, who, on the Mississippi, were fermenting difficulties with the western Indians. Britain and Spain were at war, and it became the interest of the Spanish to enlist the savages to conquer the American dominions for them. Sir William Johnson, the faithful friend of the Iroquois and the bond of union between them and the British Nation, everywhere made himself conspicuous among them. In traveling through their towns he

found them destitute and suffering for food, from a failure of the corn crop in 1769. Immediately he went home and forwarded them a supply. They poured into his ears many complaints, to which he says: "It may not be amiss here to remark that when Indians are disposed to quarrel, they collect all the material they can as grounds for their conduct, and often insist on grievances which have in reality given them little concern; the true cause is often misrepresented, and therefore the proper remedy is wanting."

The true cause was a desire on the part of many to unite with the western Indians, who, under Spanish instigation were anxious for this consummation. To effect this alliance, they held a great Council of the Northern and Southern Confederacies on the plains of the Sciota in 1770. Sir William apprehended the meaning of this congress, and through his influence and the natural aversion of some of the Six Nations to the Southern Indians, it was not consummated.

The difficulties between the American Colonists and the mother country were now fomenting, which could not fail to stir up the Iroquois. Sir William Johnson saw the portentous clouds with deep anxiety. He could not avert the impending conflict. He had received too many favors from the mother country to willingly turn his back upon her. To the day of his death, he interested himself solely with the interests of the Indians, taking no part in the increasing embroils.

SIR WILLIAM JOHNSON.

Of a personage so remarkable as Sir William Johnson, something more than a passing notice should be given, as he passes off from the stage of action and out of this period of history. From "Turner's History," the following is transferred:

"The year 1740, is signalized by the advent upon the Mohawk, of one who was destined to exercise an important

influence, and occupy a conspicuous place in our Colonial history. SIR WILLIAM JOHNSON was a native of Ireland. He left his native country in consequence of the unfavorable issue of a love affair. His uncle, SIR PETER WARREN, an Admiral in the English navy, owned by government grant a large tract of land—fifteen thousand acres—within the present town of Florida, Montgomery county. Young Johnson became his agent, and located himself in the year above named at Warren's Bush, a few miles from the present village of Port Jackson. He now began that intercourse with the Indians, which was to prove so beneficial to the English in the last French war that soon followed, the influences of which were to be so prejudicial to the colonial interests, in the war of the Revolution. He made himself familiar with their language, spoke it with ease and fluency, watched their habits and peculiarities; studied their manners, and by his mildness and prudence, gained their favor and confidence, and an unrivalled ascendancy over them. In all important matters he was generally consulted by them, and his advice followed. In 1755 he was entrusted with a command in the provincial service of New York. He marched against Crown Point, and after the repulse of Col. Williams, he defeated and took Dieskau prisoner. For this service the Parliament voted him five thousand pounds and the King made him a Baronet. The reader will have noticed his effective agency in keeping the Six Nations in the English interests, and his military achievements at Niagara.

“From the following notice, which appeared in a contemporary publication—the London Gentleman's Magazine, for September, 1755—it will be seen how well adapted he was to the peculiar offices and agencies that devolved upon him. It is an extract from a journal written in this country :

“Major General Johnson (an Irish gentleman,) is universally esteemed in our parts, for the part he sustains.

Besides his skill and experience as an officer, he is particularly happy in making himself beloved by all sorts of people, and can conform to all companies and conversations. He is very much of the fine gentleman in genteel company. But as the inhabitants next him are mostly Dutch, he sits down with them and smokes his tobacco, drinks flip, and talks of improvements, bear and beaver skins. Being surrounded with Indians, he speaks several of their languages well, and has always some of them with him. His house is a hospitable retreat for them from the enemy. He takes care of their wives and children when they go out on parties, and even wears their dress. In short by his honest dealings with them in trade, and his courage, which has often been successfully tried with them, and his courteous behavior, he has so endeared himself to them, that they chose him one of their Chief Sachems or princes, and esteem him as their common father."

"MISS ELEANOR WALLASLOUS, a fair and comely Dutch girl, who had been sold to limited service in New York, to pay her passage across the ocean, to one of his neighbors, soon supplied the place of the fair one in Ireland whose fickleness had been the means of impelling him to new scenes and associations in the backwoods of America. Although taking her to his bed and board, and for a long period acknowledging her as his wife, he never married her until she was upon her death bed, a measure necessary to legitimize his three children, who afterwards became Sir John Johnson, Mrs. Guy Johnson and Mrs. Colonel Claus. His next wife was Molly Brant, sister of the conspicuous Chieftain of that name. He was married to her a few years before his death, for the same purpose that was consummated in the previous instance.

"Colden says of Sir William, that 'he dressed himself after the Indian manner, made frequent dances after their customs when they excite war, and used all the means he

could think of, at a considerable expense, to engage them in a war against Canada.'"

Sir William Johnson's courtly demeanor and oratorical powers, won the admiration of the Indians, and his familiarity, their love and confidence. His quick perceptions and ingenious management made him famous among a race who prided themselves on their cunning. The following anecdote illustrates the manner in which he outwitted the celebrated Mohawk Chief Hendrick, who was at his house when he received several suits of rich lace clothes. A short time after, the Chief came to him and said, "I dream." "Well, what did you dream?" "I dream you give me one suit of clothes." This hint, Sir William could not well avoid and accordingly gave him a suit. Some time after, meeting Hendrick, Sir William said to him, "I dreamed last night." "Did you! What did you dream?" "I dreamed you gave me a tract of land;" at the same time describing a tract lying in the present county of Herkimer, twelve miles square. Hendrick was at first surprised at the enormity of the demand, but at length said, "You may have the land; *but we no dream again, you dream too hard for me.*" The title to this tract was confirmed by the King and was called the "Royal Grant."

Extracts of portions of speeches made at a Congress of the Nations holden at Onondaga, September 8th, 1753. illustrates his mode of conference with them. It was the occasion of the death of three renowned Chiefs. A deputation of Sachems came out a mile from the Onondaga village to meet Col. Johnson. After entering their place of council, the Sachem, Red Head, rose up and said:

"Brother Warraghiiyagey [Johnson's Indian name]:—

As you enter our meeting place with wet eyes and sorrowful heart in conjunction with our Brethren the Mohawks, we do with this string of Wampum wipe away your tears and assuage your grief that you may

“speak freely in this assembly.” Here they gave a string of wampum. Sir William Johnson replies :

“Brethren of the Six Nations :—

The great concern I am under for the loss of our three great and beloved brothers, Caghniagasota, Onughsadego and Gahusquerowana, who in their time made your assembly complete, makes it incumbent upon me to condole their death, and as it is a great loss to us in general, I do by these three belts of wampum dry up your tears that we may see each other, clear your throats that we may speak together, and wash away their blood out of our sight, and cover their bones with these strowd blankets.” Here he gave three belts of wampum and three blankets of strowds.

Sir William was desirous that the gospel should be taught the natives, and his request to the Home government that every Castle, especially where there is a garrison, be provided with a minister of the gospel, was frequently and urgently repeated. He asked especially that Onondaga and Oneida be thus supplied, reminding his government of the French, who, through their priests had accomplished so much. He also deprecated the sale of intoxicating liquors, and called for its suppression among the natives. If the government had as faithfully attended to his reasonable requests, as he carried out all orders entrusted to him, it would have been the better for all parties concerned.

Sir William Johnson died on the 24th of June, 1774. A council with the Indians was in progress at the time, which was concluded by Guy Johnson, after his decease.

Johnson had for nearly thirty-five years exercised an almost one man power, not only in his own immediate domain, but far beyond. A contemporary says: “In his character were blended many sterling virtues, with vices that are perhaps to be attributed in a greater degree to the freedom of backwood’s life,—the absence of restraints which the ordinances of civilization imposes,—than to radical defects. His talents, it must be inferred, were of a high

order ; his achievements at Niagara alone, would entitle him to the character of a brave and skillful military commander ; and in the absence of amiable social qualities, he could hardly have gained so strong a hold upon the confidence and respect of the Six Nations, as we see he maintained up to the period of his death."

In regard to the momentous struggle pending, it has been inferred that his purpose was wavering. He undoubtedly would have gladly avoided any participation therein. As the storm of civil discord was gathering he declared to several of his friends, that " England and her colonies were approaching a terrible war, but that he *should never live to witness it.*" During the court, in session at the time of his death, he received a package of a political nature from England. He left the court house, being unwell when he received it, went to his house, took to his bed and in a few hours died.

His son, Sir John Johnson, succeeded to his titles and estates. His son-in-law, Col. Guy Johnson, who had long been his assistant and deputy, received the authority of General Superintendent of Indian affairs ; in this he was assisted by another son-in-law, Col. Dan Claus. These were none of them Sir William's equals in talent, and had not many of the good qualities he possessed. They used the power he transmitted to them, in a manner, we are justified in inferring, it would not have been used had he lived to exercise it.

In 1756, the Six Nations were estimated at twelve hundred warriors, or six thousand souls ; in 1760, at seven thousand five hundred ; in 1763, Sir Wm. Johnson took the Indian census, from the northwestern, northern and Hudson River Indians to the Mississippi. He stated that the Oneida warriors were two hundred and fifty, the Tuscaroras one hundred and forty, while he estimates that there were

in the Six Nations seven thousand seven hundred and fifty souls.

The Revolutionary war broke out. The Johnsons used their great influence to interest the natives in the cause of the British. They were at length aroused by inflammatory appeals, and a large part of the warriors of the Nations, excepting the Oneidas and Tuscaroras, engaged in the sanguinary conflict. By 1777, they were fairly engaged with the British in a series of massacres, which startled the whole country by its terrible bloody details. The retaliation was given in 1779 by the incursion of Gen. Sullivan and his army, which devastated their homes through all their borders, leaving only the neutral Oneidas unharmed. This was the most terrible disaster that had ever befallen the Confederacy. With the defeat of the English the power of the Iroquois was destroyed, and their unity and strength broken. They had involved their homes and forfeited them with their defeat. They, however, still maintain their Castles, and each nation, isolated, surrounded by the white race, still preserve their ancient traditions and customs, though greatly modified by Christianity and schools.

ONEIDAS.

The most ancient knowledge we have of the Oneidas is also derived from tradition. David Cusick particularizes the planting of the Oneidas, at the time when the Great Leader was establishing the families.

After planting the Mohawks, the company journeyed westward two days and a half and came to a creek called Kaw-na-taw-ta-ruh (i. e. Pine Woods Creek.) This creek, according to Cusick, "had its head in Col. Allen's* Lake about ten miles south of Oneida Castle, and is a branch of the Susquehanna." The Indians usually spoke of the different branches of that river, viz., the Chenango, Unadilla, &c., as the "Susquehanna branches;" this was the Che-

*Leland's.

nango branch. "The second family were directed to take up their residence near that creek, and they were named Ne-haw-ve-tah-go, meaning "Big Tree," and their language was slightly changed."

Another tradition of the Oneidas, says, that they in all their wanderings were followed by a remarkable stone, (a huge granite boulder,) but which finally rested upon one of the highest hills in the country. Thus they came by the name Oneida or O-ne-i-ta, meaning the "people of the Stone." They looked upon this stone as a body endowed with life and intelligence, hence the word Oneita, in their dialect, from "*Onei*" meaning "stone" and "*ta*" signifying "life" or "living stone." O-ne-i-ta was accented on the third syllable and spoken in the softest manner possible. The stone was a symbol of their nationality, and they were every where known by the mark of a stone set in the fork of a tree.

Their earliest home, where the stone rested, was on one of the highest hills in the town of Stockbridge, and the two traditions agree as to the locality. The name given in the latter is pronounced similar to that given by Cusick, though differently spelled—Ca-nagh-ta-ragh-ta-ragh. It is, however, spelled in various ways. Here, in a valley, south of the eminence where the stone rested, they settled and built their town, and by this stone they assembled to hold their councils and prepare for war, and here they built their beacon fires which might be seen for a great distance by the country round.

The most palpable proofs of the early date of their settlement here, is found in the fact that a new forest has grown up since they cultivated their corn fields, the corn hills of which, a few years ago, were still visible upon those ancient fields. Upon counting the concentric circles, or annular grains formed in these, they are over three hundred years old, showing that the Oneidas ceased to cultivate these fields as far back as 1560, or thereabouts.

From the earliest dates, the Oneidas were regarded by their brethern as remarkable in eloquence, hence great in council, and distinguished for their aptitude in cultivating the arts, and, perhaps weaker in warfare.

When Father Simon Le Moine was sent out to the Iroquois by the French Governor, M. De Lauzon, and established a mission at Onondaga in 1654, he met a conference of all the nations, and listened to the congratulations and speeches of all the chiefs. He particularly reports the speech which followed his own, which is the first recorded speech of any Chief of the Oneida Nation. It is to be regretted that Father Le Moine did not give the Chief's name. As Father Le Moine was bearer of words from the Governor, he was addressed as that personage.

"Onnontio" said the Chief—meaning the Governor,—
"Onnontio, thou art the pillar of the earth; thy spirit is a spirit of peace, and thy words soften the hearts of the most rebellious of spirits." After other compliments, expressed in a tone animated by love and respect, he produced four large belts, to thank Onnontio for having encouraged them to fight bravely against their new enemies of the Cat Nation, and for having exhorted them never again to war against the French. "Thy voice," said he, "Onnontio, is wonderful, to produce in my breast at one time two effects entirely dissimilar; thou animatest me to war, and softenest my heart by thoughts of peace; thou art great both in peace and war, mild to those whom thou lovest, and terrible to thine enemies. We wish thee to love us and we will love the French for thy sake."

From the Jesuit missionary, Father Jacques Bruyas, who was established at Oneida in 1667, we learn further of the characteristics of the Oneidas. They were by him regarded as more vigilant and suspicious than the other nations. He says, the Oneidas had "always embarrassed affairs when they appeared to be about arranged." At the same time he conceded them to be superior to the

other natives in intelligence. Undoubtedly their intractability was owing to the insight they had of the motives of the French. They were considered by the Jesuits as an unfavorable class for Christianizing, as will be seen by the following extract from their Journals in 1668-'9. "The Nation of the Oneidas is about thirty leagues toward the south and west from the Mohawks, and one hundred and forty from Quebec; are of all the Iroquois the least tractable, and the arms of the French not yet having penetrated so far, they fear us only through the experience of their neighbors, the Mohawks. This nation [Oneidas] which despises the others in their defeat, is in a disposition contrary to the Christian faith, and by its arrogance and pride, tries the patience of a missionary very sorely. It was necessary that providence should assign them a peculiar man, and chose for them a spirit who might by his mildness, conquer or allay their wild and fierce disposition. Father Bruyas has been the man destined for their service, but his labors has generally been rewarded only by rebuffs and contempt. * * * * The number of baptized amount already to near thirty, most of whom are already in glory."

In 1671, Father Pierre Millet was established at Oneida, and the mission was represented as flourishing. He continued at this place, having great influence with the Oneidas and the neighboring nations till he was recalled during the troubles between the Iroquois and French, between the years 1690 and '96. Father Millet and Father Lamberville (the latter stationed at Onondaga,) had both endeavored to conciliate the parties, in order to avert the impending struggle, but Count Frontenac, the able French Governor, would not longer refrain from his purpose of subjugating the Iroquois.

The year 1696, was one forever to be remembered by the Oneidas as well as by the whole Confederacy, for Count Frontenac's descent upon the Iroquois was attended with the worst consequences to them. The invaders reached

Onondaga the 4th day of August, 1696, and found the Indians had all fled ; their strong and admirably constructed castle, the triple palisades which protected their fort, and their cabins, had all been destroyed by fire. The scouts reported having seen trails proceeding from the Onondaga village to Cayuga and Oneida, which induced them to believe that the women and children withdrew thither. De Frontenac encamped and secured himself by outposts here. The next day in the afternoon, a Frenchman who had been a prisoner, and an Oneida, arrived from that village with a belt of wampum in the name of that Nation, soliciting peace. Count Frontenac immediately sent them back, promising peace on condition of their removing to Canada, establishing themselves and their families there, where land would be given to them by the government. He added, if their "wives and children were not ready, they should bring five of their most influential Chiefs as hostages, and they should soon be followed by the army to oblige them by force to execute the conditions imposed on them." The report says :—

"On the morning of the 6th of August, Mons. De Vaudreuil, a prominent commander in De Frontenac's army, departed for the Oneidas with a detachment of six or seven hundred of the most active men of the whole army, soldiers, militia and Indians. He had under him six of the best Captains, and picked Lieutenants and subaltern officers. As it was necessary to use great expedition, they did not march in exact order. M. De Vaudreuil contented himself by throwing out scouts some quarter of a league in advance, and on the wings between the scouts and the main body he placed a detached corps of fifty, commanded in turn by a Lieutenant. They arrived on the same day before sundown within a league of the village ; they would have pushed even farther if the convenience of encamping on the bank of a beautiful river [Oneida Creek,] had not invited them to halt. They were at first dawn, in sight of the village, and as they were about to enter the fields of Indian corn they were met by the deputies of all that nation.

"They requested M. De Vaudreuil to halt, fearing that our savages would spoil their crops, assuring that they would execute in good faith the orders that Mons. Le Compte had given to their first delegates.

"As Mons. De Vaudreuil determined also on his side to obey punctually those which he had received, told them it was useless for them to think of preserving their grain, as, according to the word of their Father, [French Governor,] they should not want for any when retired among us ; that therefore he should cut all down ; that their forts and cabins would not, either, be spared, having everything ready for their reception.

"He found in the village but twenty-five and forty men, almost all having fled at sight of the detachment, but the most influential Chiefs had remained. M. De Vaudreuil consented that two or three men should follow these fugitives and try to bring them back. On entering this village, a young French woman was found a prisoner, just arrived from the Mohawk. She reported that that nation and the English to the number of three hundred were preparing to attack us. A Mohawk who had deserted from the Sault last year, the same also who had given information of the proposed attack against his Nation, was captured roving around the village. He said he came there intending to surrender himself to us, which it was pretended to believe. An eye was kept on him notwithstanding. He confirmed the report of the young French woman.

"Another savage, also of the same nation * * * assured M. De Vaudreuil that the English and Mohawks had indeed set out to come, * * * and that the consternation was pretty general among the one and the other.

"This last intelligence caused M. De Vaudreuil's detachment as much regret as the first had given them joy. It was received with a thousand yells of satisfaction, particularly by the Abenakis, who said they had need neither of knives nor hatchets to beat the English ; that it was idle to waste powder on such a set.

"Mons. De Vaudreuil resolved to await them in the wood without shutting himself up in the fort. He left on the 9th, [August, 1636,] between nine and ten o'clock in the morning, after having seen it burn and the corn entirely cut. He camped the same night two leagues from Onnontague. The celerity of his movements cannot be too much praised,

since he occupied only three days in going, coming and executing all he had to do, although from one village to the other was fourteen good leagues, in the woods, with continual mountains, and a multitude of rivers and large streams to be crossed. He was, therefore, not expected so soon, and Mons. Le Compte [Frontenac.] was agreeably surprised to see him return in so short a time, with thirty-five Oneidas, among whom were, as we have said, the principal Chiefs of the nation, and four of our French prisoners."

This concluded the expedition, and on the 12th, Frontenac returned to Canada via Lake Ontario, with his thirty-five captives, bearing the eternal hatred of the Indian Nations, who harassed his army on its way, and who for years after kept up a desultory warfare upon the French colony at Montreal, which did not cease until the peace treaty of 1700.

On the destruction of their villages the Indians fled to Albany for redress. On the 29th of September, 1696, they met Governor Benjamin Fletcher in council at Albany. Some of the Indian delegates had arrived on the afternoon of the Sunday previous, and in the evening had supped with His Excellency the Governor, "with many expressions of joy and satisfaction they had in meeting him." They tarried several days in Albany as was their custom on such occasions. They received as presents, to build them up again, clothing, brass kettles, knives and other utensils, together with tobacco, rum and ammunition, besides a considerable amount of provisions, amounting in all to the value of £660. 4s. 11½d.

Before their departure they indulged in a grand flourish of speeches. The meeting was presided over by Gov. Fletcher. There were present Col. Nicholas Bayard, William Pinhorne, Esq., Maj. Peter Schuyler of the Common Council, Matthew Clarkson, Secretary, and the Mayor, Recorder and Aldermen of Albany, &c. Dackashata, a Sachem of the Senecas, speaker, arose :

"Brother Cayenquiragoe [The Governor] :—

We come to condole the loss you daily receive, having daily alarms skulking parties of the enemy doing mischief." Then laid down a belt of wampum.

"Brother Cayenquiragoe :—

I am come with the whole House to consider what tends to the common good of the whole House."

"Brother Cayenquiragoe :—

We come here to quicken the fire and renew the covenant chain.

"Brother Cayenquiragoe :—

We recommend to all that are in the covenant chain to be vigorous and keep it up.

"Brother Cayenquiragoe :—

When all is said, I drink to all your healths and then I deliver you the cup.

"Brother Cayenquiragoe :—

There has been a cloud and we come to remove it as the sun in the morning removes the darkness of night.

"Brother Cayenquiragoe :—

The tree of safety and welfare planted here, we confirm it.

"Brother Cayenquiragoe :—

As the tree is planted here and confirmed, so we make fast all the roots and branches of it, all the brethren of the Five Nations, and the brethren of Virginia, Maryland, Pennsylvania, the Jerseys, New York, Connecticut and New England.

"Brother Cayenquiragoe :—

We wish we may rest in quietness under that tree. We fill it with new leaves, and wish all that are in the Covenant Chain may have the benefit to sit down quiet under its shadow. * * *

"Brother Cayenquiragoe :—

We wish the Canoes [ships across the ocean] may go to and again in safety, that the Great King may know what we have here said, and that we may have an answer. We have now made our word good ; here is the cup." He then laid down some small bundles of leaves

saying, "it is but small, but it is as it were, saved out of the fire."

His Excellency stood up and said :—

"Brethren, I have heard what you have said and have here renewed the Covenant Chain with all the Five Nations, the Mohawks, Oneidas, Onondagoes, Cayugas and Senecas, in behalf of the brethren of this province, Virginia, Maryland, Pennsylvania, the Jerseys, Connecticut and New England, and I assure the Five Nations of His Majesty's protection. I have provided you with some victuals and drink to drink the King's health, and in confirmation thereof, that it may last as long as the sun and moon endures, I give this belt of wampum."

At the conclusion of this speech the principal Sachem of the Mohawks called—"Ohee!" The whole assembly answered—"Heehee Hogh!!"

Other speeches followed, of the same nature as the above. The adroit manner in which one Sachem of the Mohawks alluded to the neglect of the English, is shown in the following extract :

"They [the English,] liked the chain of peace, but where are they now ; they do not like to take part with us in the war. They are all asleep ; they come not to our assistance against the enemy ; their hands hang down straight ; their arms are lame. * * * We desire you to write to the Great King and to get us an answer against the next time the trees become green, and let there be no delay. Let it not be said to us the canoes are lost under water, or that the winds have carried them to another country, or the like excuse, but let us have the answer, against the trees grow green, without fail, for we are in great need of it."

He then laid down a beaver skin.

This mode of conducting councils and making speeches, so pleasing to the Indians, was adopted by Sir William Johnson. In one of their conferences, Sir William thus addresses the Oneidas :

"Brethren of Oneida :—

I am now to set up your stone straight, and rub off all moss and dirt it may have contracted this

time past. My best advice is to have your Castles as near together as you conveniently can with the Tuscaroras, who belong to you as children, and the Scanihaderadighroohnes but lately come into your alliance or families, which makes it necessary for me to fix a new string to the Cradle which was hung up by your forefathers when they received the Tuscaroras, as you do now the Scanihaderadighroones to feed and protect." He then gave a belt.

He was answered by a chief of the Oneidas:—

. "Brother Warraghiyagey:—

We thank you for clearing the Oneida stone and setting it up right, and shall, agreeable to your advice, collect our people together; also the Tuscaroras, be they scattered where they may, and the Scanihaderadighroones who do unite with us, a small party of whom are here present to hear you, and to take their share of our Brother, the Governor's bounty. We also return thanks for the new string fixed to the cradle contrived by our forefathers, to receive those new brethren we intend to nourish and provide for." They gave a string.

Throughout the State Documents there is less said of the warlike disposition of the Oneidas than of the other Iroquois. They were more engaged in the peaceful arts, and were more devoted to looking after weaker nations, taking them under their especial care, giving them homes, providing for their wants, &c. They thus adopted the Tuscaroras in 1712; the Stockbridges came to the home they had granted them, in 1783, and the Brothertons, emigrated a few families at a time, and settled upon the Oriskany Creek.

They maintained a friendly interest for the white settlements, and abstained from taking part in the wars which agitated Central New York, as much as possible.

During the French war, when Mons. De Belletre, the French General, made an incursion into these parts and destroyed the German Flats, (Nov., 1757,) Sir William Johnson received intelligence that the Oneidas had joined the invaders. He immediately sent two messengers, George

Croghan and Mr. Montour the interpreter, to learn why the Oneidas had taken such steps. His messengers learned, that Mons. De Belletre in his march had halted near the Oneida town at the Lake side, from which the Indians, in fear, had withdrawn their women and children ; that Mons. De Belletre had so intimidated them that they had begged his protection, and that some of the Oneidas had joined his expedition. The messengers repaired to the German Flats and there learned that the Chief Sachem of the Upper Oneida Town, with a Tuscarora Chief and an Oneida Indian, were but four miles from Fort Herkimer. They were sent for, to give an account of themselves. They listened with apparent surprise and grief that their intentions were so misrepresented, for they disclaimed all participation in the massacre of German Flats. They called in several influential Germans who were acquainted with the horrible details of the massacre, and desired they would listen to the story they told Sir William's messengers. The Oneida Chief, Conaghquieson, declared that fifteen days before it happened, they sent the Germans word that some Swegatchie Indians had told them that the French were determined to destroy the German Flats, and desired them to be on their guard. "Six days after that," said the Chief, "we had a further account from Swegatchie, that the French were preparing to march. I then came down to the German Flats, and in a meeting with the Germans told them what we had heard, and desired them to collect themselves in a body, at their fort, and secure their women and children, and effects, and make the best defense they could ; and at the same time told them to write what I said to their brother, Sir William Johnson ; but they paid not the least regard to what I had told them, and laughed at me, slapping their hands on their buttocks, saying they did not value the enemy ; upon which I returned home and sent one of our people to the lake [Oneida Lake,] to find out whether the enemy were coming or not ; after he had staid there two days the enemy

arrived at the carrying place, and sent word to the Castle at the Lake that they were there; and told them what they were going to do; but charged them not to let us at the Upper Castle know anything of their design. As soon as the man I sent heard this, he came on to us with the account that night, and as soon as we recieved it we sent a belt of Wampum to confirm the truth thereof to the Flats, which came here the day before the enemy made their attack; but the people would not give credit to the account even then, or they might have saved their lives. This is the truth, and those Germans here present know it to be so." The aforesaid Germans did acknowledge it to be so; and that they had such intelligence. This statement was certified to by the messenger, George Croghan.

Other authorities relate, that the Indians who brought this belt of wampum, finding the Germans still incredulous, the next morning just before the attack, laid hold of the German minister and in a manner forced him over to the other side of the river, by which he, and some who followed, escaped the fate of their brethren.

The Oneidas maintained a neutrality throughout this harassing war, holding to the interests of the English, chiefly through their regard for the white settlers. It is, therefore, not to be wondered at that their hearts were with the Colonists in the Revolutionary war; but the British engaged them in the warfare whenever they could gain them. After the death of Sir William Johnson, his sons and sons-in-law, together with John and Walter Butler and Joseph Brant, filled with zeal for the British cause, exerted their powerful influence to the utmost to win the Iroquois. They succeeded in enlisting many of the western nations, but the Oneidas were not to be enticed from their allegiance to their neighbors and friends. Insinuating appeals were made, in which their Mohawk neighbors joined—appeals to their honor, magnanimity and their love of freedom, but of no avail. They continued neutral until

they regarded it their imperative duty to take up arms in defence of their friends, against the savage hordes of Butler and Brant.

Rev. Samuel Kirkland, and the great Chief, Skenandoah, had ever exerted a wise influence for peace, but the latter seeing the emergency, gave his influence, in favor of the Oneidas turning to the rescue of the Colonies.

The Oneidas rendered signal services as scouts and spies. There is an anecdote related concerning the siege of Fort Stanwix, in which these spies were very useful. Arnold, with his command, was approaching Fort Stanwix to relieve Col. Gansevoort. On his way he captured a notorious tory spy, Han Yost Schuyler, whom he sentenced to be hung. The friends of the tory applied to Arnold to spare his life. He was inexorable, but was prevailed upon by Major Brooks to use the tory for their advantage. The plan was, to allow Han Yost to escape the guard house, and his life be spared on condition that he should repair to the Indian and tory camps, in the vicinity of Fort Stanwix, and by an exaggerated report of Arnold's force, induce them to desert their leader, in sufficient numbers to cause St. Leger to raise the siege. If he failed, his brother, who had consented to remain as a hostage, was to "grace the same noose which had been prepared for Han Yost." The commander then communicated the plan to the sentinel, who secretly let the tory out. The life of his brother held Han Yost true to his pledge. An Oneida embarked in the enterprise, and following Han Yost at a distance, fell in with two or three other Oneidas of his acquaintance, who readily engaged in furthering his design. Han Yost was acquainted with many of St. Leger's Indians, and on arriving at their camp, told a sad story of his having been taken by the rebels and sentenced to be hung—how he had escaped, and showed them several bullet holes in his coat where he had been fired upon when he fled. When asked as to the number of men Arnold had, he shook his head mysteriously and pointed

to the leaves of the trees ; and upon being further questioned, he said the number could not be less than ten thousand. This news soon spread through the camp. At this juncture the Oneida arrived, and with a belt confirmed Han Yost's statement. Presently, one after another of the Oneidas in the secret, dropping into the camp as if by accident, spoke of the great numbers of warriors marching against them. They gave the Indians to understand that the Americans did not wish to injure the Indians, but if they continued with the British they must all share one common fate. Alarm and consternation pervaded the whole body of Indians and they resolved on immediate flight. Says Jones in his Oneida History : " St. Leger used every effort to detain them in this critical juncture, but in vain. As a last resort he tried to get them drunk, but the dram bottle had lost its charms and they refused to drink. After he had failed in every attempt to induce them to remain, he tried to persuade them to fall in the rear and form a covering party to his army, but this only increased their dissatisfaction, and they charged him with designs of sacrificing his red allies to the safety of the whites. In a mixture of rage and despair, St. Leger immediately ordered the siege to be raised, and with his entire force of regulars, Tories and Indians, he left in such haste as to leave his tents standing, abandoning all his artillery, and some accounts state that they left their dinners cooking over the camp fires. The Oneida Indian it seems had a spice of the wag in his composition, for he followed in the rear and occasionally raised the cry, '*They are coming ! they are coming !*' for his own diversion in seeing the red coats take a foot race, and the retreating army never felt entirely safe until fairly embarked on the Oneida Lake.

" Han Yost kept with St. Leger's army on the retreat until it arrived at the mouth of Wood Creek, when he returned to Fort Stanwix, and gave Col. Gansevoort the first intelligence of the approach of Gen. Arnold's command.

From thence he returned to Fort Dayton, and having fulfilled his contract, his brother was at once discharged."

The Oneidas were at the battle of Oriskany, where they lost their beloved interpreter, Thomas Spencer. They were at the battle of Johnstown, where Col. Walter Butler fell by the hands of an Oneida Chief, it is said. [By others it is said to have been a Mohawk Chief who killed Butler. See Jones' Oneida, p. 856.]

At the conclusion of the Revolutionary war, the American Congress appointed commissioners to hold conventions with the Indians, who arranged amicable treaties with those nations in regard to their rights, lands, &c. Notwithstanding that most of the nations had been hostile to the United States during the war, yet the policy of Congress was humane. The resolutions of this body respecting them, were adopted October 15th, 1783. The following was the resolution respecting the Oneidas and Tuscaroras :—

"Sixthly.—And whereas the Oneida and Tuscarora tribes have adhered to the cause of America, and joined her armies in the course of the late war, and Congress has frequently assured them of peculiar marks of favor and friendship, the said Commissioners are therefore instructed to reassure the said tribes of the friendship of the United States, and that they may rely that the land which they claim as their inheritance will be reserved for their sole use and benefit, until they may think it for their advantage to dispose of the same."

The Commissioners were Oliver Wolcott, Richard Butler and Arthur Lee. A grand Council of the Six Nations was called at Fort Stanwix in 1784, and a treaty made, by which the Six Nations, except the Mohawks, had reservations assigned them, which established the line between this State and the Oneidas, upon the "old line of property," as fixed by the treaty of 1768.*

HOMES OF THE ONEIDAS.

Their earliest location, according to all statements, was at

* See page 78.

Stockbridge. Maps, of the centuries past, trace a trail from Fort Schuyler to this place, which, said maps designate with the name "Old Oneida Castle," and the trail to our present Oneida Castle, had also a route far to the northward of this. The present Oneida Castle is given on these maps as "New Oneida Castle." From the Old Oneida Castle, far to the southward of the trail through Lenox, traced a trail to Canaseraga, which must have passed through Smithfield and Fenner. The Oneidas also had a village at the Lake side, where they dwelt in considerable numbers, and where they fortified themselves. Schoolcraft speaks of this as the second village they inhabited, and of one afterwards built at Conowaloo (present Oneida Castle).

Speaking of their first Castle—in Stockbridge—Schoolcraft says: "The eminence where the Stone was located, was formerly a butternut grove. * * * * The ancient town extended in a transverse valley south of this ridge of land, covered as it was by nut wood trees, and was completely sheltered by it from the north winds. A copious, clean spring of water issued out at the spot selected for their wigwams. * * * * This Stone became the national altar. * * * * When it was necessary to light their pipes and assemble to discuss national matters, they had only to ascend the hill through its richly wooded groves to its extreme summit, at the site of the Oneida Stone. * *

"The Stone is a large, but not enormous boulder of syenite of the *erratic block group*, and consequently geologically foreign to the location. * * * * There are no rocks like this till we reach the Adirondacks. The White Stone, which stood near the spring, and which has been removed to make a part of Mr. Francis' fence, is a carbonate of lime, and is not the true Oneida Stone."

[A boulder of gneiss, which tradition identified as the palladium of the Oneidas, a few years since was taken from the farm of James H. Gregg, in the town of Stockbridge, and placed in a prominent position near the entrance of the

Utica Cemetery, on the Bridgewater Plank road, about a mile south of Utica.]

The Oneidas affirm that they sprung from the Stone. At the time the Oneidas came to fix their location at the Stone, the Konoshioni had not confederated. At the time of the confederation, the delegate from the Oneidas was *Osatschechte*. He lived at the Stone.

Although trees have grown upon the ancient settlement, yet a few years since the cornhills could be distinctly seen. This is accounted for, by the fact that in ancient times the cornhills were made so large, that three clusters of stalks, or sub-hills, were raised on each circle or hill. There being no plough or other general means of turning up the earth, the same hill was used year after year, and thus its outlines became large and well defined.

One individual, writing to Schoolcraft, states that "the syenite stone on the hill was the true Oneida Stone, and not the White Stone at the spring [as many have claimed]; was so pronounced by Moses Schuyler, son of Hon Yost, who knew it forty years ago, [written in 1846,] that the elevation gave a view of the whole valley, so that they could descry their enemies at a distance by the smoke of their fires; no smoke, he said, without fire. They could notify also from this elevation by a beacon fire. The name of the Stone is *Onc-a-ta*; auk, added to render it personal, —people of the Stone."

Joncaire, a French writer before the middle of the eighteenth century, says, that "the Oneidas who are neighbors to the Mohawks, are one hundred warriors, and whose village has the device of a stone in the forks of a tree, or a tree notched with some blows of an ax."

The following account of the ancient council ground of the Oneidas was taken in 1845, from the lips of an aged person, Mrs. Daniel Warren, one of the pioneers of that vicinity. We give it from the manuscript, word for word, as the writer penned it at that date.

OCTOBER 2, 1845.

"Forty years ago the hill known as 'Primes Hill,' and celebrated as the great council ground of the 'Six Nations,' was covered with a dense wilderness, save a small spot on the summit, comprising an area of about an half acre, and in shape a complete circle, bordered all around with a thick growth of shrubs, consisting of alders, wild plums and hazels. On the east was a narrow place of entrance of barely sufficient width to admit two persons abreast. Not far from this entrance place, and within the area, was a circle of earth of some 20 feet in diameter, which was raised about two feet above the general level, and covered over with fine coals—having the appearance of a coal-pit bottom of the present day. The remainder of this oasis in the wilderness was overgrown in summer with wild grass, wild flowers and weeds, and appeared as if a tree had never encumbered it since the dawn of creation. When, or by whom this spot was cleared, is not known, nor will it ever be known. In all probability hundreds of years have rolled over it and found it the same, save that different races have been born and swept away successively around the same spot. The face of the earth around, indeed, indicates that it has once been peopled with a race considerably advanced in civilization. Within a radius of three miles from this spot, are found graves, with trees growing over them, so that the roots spread from the head to the foot. A great many of these graves were some years since excavated, and found to contain various bones, and in some cases entire skeletons of a people of giant proportions, the skulls and jaw-bones of which would cover the head and face of the most fleshy person of our day. In these graves were also found hatchets of very symmetrical shape, brass vessels somewhat in the form of our brass kettles, smoking pipes of various shapes, small metal bells, beads of all shapes and sizes, and various other articles of use and ornament, some of them bearing letters, characters, or devices in an unknown language. The trees found growing upon these ancient graves count from two to four hundred grains—making (according to the usual way of reckoning the age of trees) the same number of years. Not many years since a skull was dug up which contained a bullet of common size; the skull bone was a sound one, and had a hole in it of the size of the ball. From this, and other like circumstances, it is inferred that

this race, or those who made war upon them, knew the use of fire-arms. There is no one among the oldest of the Indians who are now or have been residents anywhere in this region of country, who can give any traditionary account reaching so far back as to tell the fate of these people. Such traditions as we do get come orally, and go no further back than about one hundred years, though there is a tradition, that a long time ago there was a very destructive war waged between some tribes in this section of country and those of Canada. A great battle was fought between them upon this very ground, and with such fury and determination on both sides, that each were nearly all slaughtered. *So runs the tradition.*"

The writer goes on further to say of his own personal view of the spot at that date (1845), and the thoughts suggested thereby :

" I passed over ' Primes Hill ' on my way home, and paused upon the spot to let my thoughts dwell for a moment upon scenes that *had* been in years long since past, upon the very earth I trod. It seemed like holy ground ! Here was the ' Council Rock,' which had often been the seat of the head Chief in grand council, when the ancient trees of the forest spread their sheltering arms over it, and the free, unsophisticated Indians were the only possessors of the soil it stood on ; and yonder, and all around in every direction, were the graves of an unknown race, with the bones of their aboriginal successors mingling with theirs in one common dust ! But the magic hand of civilized man has waved over the sacred spot—the wilderness has disappeared, and the plough of the farmer has traced and retraced over it for years—but Nature yet claims her own in many respects ; the lofty hill still lifts its proud summit far above any around it, and ' Council Rock ' yet bares its iron bosom to the blasts of winter, and remains unscathed.

With the help of a stone as heavy as I could swing with both hands, I succeeded in crumbling off a few small pieces from this natural monument of other days, for the purpose of carrying them home to keep as curiosities. I then sat myself down a few feet from it, and took out my pencil, and on a blank leaf of a volume of ' Rollins' Ancient History,' which I happened to have in my pocket, I sketched the

Rock and the scenery about it, with a piece of woods and the little village of Durhamville in the distance. Whilst I was doing this, wife had the kindness to keep the sunshine off my work with her bonnet. We then proceeded a few rods south, and crossed a piece of ground where are yet found a great variety of old Indian ornaments, such as have been mentioned. These are turned up by the plough every time it passes over it—and as the ground had lately been ploughed we succeeded in finding several little relics to bring away with us."

This hill and these famous grounds, here so graphically described, were some years since owned by the Gregg and Francis families.

There is a burial ground about a mile southeast of Munnsville, on the hillside. In excavations here, iron and steel axes, gun barrels and fragments of gun locks, brass kettles, and a small bone image of a woman, have been found. The axes are hatchet shaped, and marked under the eyes with three stars.

After the destruction of the Oneida village (Canawaloa) by Mons. De Vaudreuil, in 1695, they rebuilt at the same place. This is the present Oneida Castle, situated on Oneida Creek, in Vernon and Lenox, of Oneida and Madison counties. When the Tuscaroras came they placed some of them at the old Oneida Castle in Stockbridge, where the latter set out an orchard which had many trees standing and bearing fruit, when the first settlers came to this country. The Oneidas also had a village at Canaseraga, where many Tuscaroras also settled, and they had another village on the Susquehanna, the inhabitants of which, however, they gathered home when the Revolutionary war broke out. After the country was at peace, settlers who came in were witnesses to the frequent migrations of the Indians to the Susquehanna, for the purpose of hunting and fishing. Sir William Johnson speaks of building forts in 1756, in the Oneida Castle, also at Onondaga, Seneca and Sco-

harie.* Whether they were built, and if so, when they were destroyed, we have no data to inform us.

Schoolcraft describes the ruins of a fort which he discovered in Lenox, Madison County, in the neighborhood of the "Lenox Furnace." It was situated within the junction of two branches of a stream. He describes the indication of a picketed work and excavations, which he says "are now but mere indentations." Mons. De Belletre, in 1757, who came in to the country with his detachment of 300 men, says the route from Canaseraga "goes to the Great Oneida village. A picket fort with four bastions was once constructed in this village by the English. It was destroyed by the Oneidas in observance of promises given to De Vaudreuil. Each of its sides might have been 100 paces. There is a second Oneida village, called the little village, situated on the bank of the lake. There is no fort in the latter. From this large village is a path to Forts Bull and William, also one to Fort Kouari, which can be traveled without being obliged to pass the said two forts."

The traversing armies of the ancient time used oftener to go by water than otherwise. In coming from the westward they came up the Oswego River into Oneida Lake; from the lake they entered Vilcrick (Wood Creek) and ascended to Fort Bull. From this Fort there is a carrying place across the height of land to Fort William, [Rome,] about one league and a quarter, from where the boats take the Mohawk River.

After this country was open for white settlements, Capt. Charles Williamson, a traveler through there, in 1792, thus

*Among Sir William's papers is found a memorandum which is supposed to be the plan of his forts, viz:

"100 ft square the stockade P. or Ok 15 ft long 3 of wch at least to be sunk in the ground well pounded & rammed & ye 2 touching sides square so as to lay close. Loop holes to be made 4 ft dist; 2 Bl Holes 20 ft sq. below and above to project 1 1-2 foot over ye Beams well roofed & shingled and a good sentry Box on the top of each, a good Gate of 3 Inc oak Pl. & iron hinges & a small Gate of Oak Plank of same thick's

Endorsed
Fort Johnson May 28th, 1756."

remarks on the route, and the taverns and distances between them, from Fort Schuyler to Onondaga Hollow :—

"From Fort Schuyler to Lairds on the Great Genesee Road,	- - - -	10 miles.
"Lairds to Van Epps near Oneida Reservation,	6	"
"Van Epps to Wemps on Oneida Reservation,	6	"
"Wemps to Sills at the Deep Spring,	- 11	"
"Sills to Keelers Junior,	- 12	"
"Keelers to Tylers Onondaga Hollow,	- 10	" "

The Flats of Canaseraga were cleared, and Louis Dennie was the head Chief of the village. Deep Spring, always famous on this road, was regarded by the Iroquois as the location of the eastern door of the Onondagas. The peculiarity of this spring is, that it comes out of the ground and a few rods farther on goes into the hill again. It is surrounded on all sides by trees carved with the initials of visitors.

MISSIONS.

The Missions among the Oneidas, after the Jesuits, were not for a century perhaps very successful. In 1712, Rev. William Andrews was appointed missionary among the Mohawks and Oneidas, and after a residence of six years among the Mohawks, visiting the Oneidas often, he became discouraged and asked to be recalled, saying "there is no hope of making them better—heathen they are and heathen they still must be." Rev. Mr. Barclay, Rev. Mr. Andrews, Rev. Mr. Ogilvie, and Rev. Gideon Hawley from Stockbridge, Mass., were missionaries to these nations, visiting the Oneidas occasionally.

In 1753, Rev. Mr. Hawley, Deacon Timothy Woodbridge, and Rev. Mr. Ashley and wife, the latter a remarkable interpreter, went to Oquago to re-establish the mission there, where they arrived after many hardships and troubles. Mrs. Hawley laid her bones at Onohoghwaga in August, 1757. She was much lamented by the Indians, many of whom were Oneidas. Her Indian name was Wausaunia.

REV. SAMUEL KIRKLAND, commenced his missionary labors among the Oneidas in 1766, with whom he lived and labored many years and with great success. He was the son of Rev. Daniel Kirkland, of Norwich, Connecticut, and was born December 1st, 1741. He was the tenth child of a family of twelve children. At the age of twenty-three he undertook a mission to the Senecas, and spent two years among them. Returning to his native country a short time he was commissioned to the work among the Oneidas. In the summer of 1769, he again went to Connecticut and there married Jerusha Bingham, an excellent woman, "well fitted by her good sense and devout heart to become the wife of a missionary." He soon returned to his post, accompanied by his wife, and the two shared the cares, trials and labors in their chosen field. They felt repaid in the consciousness of having accomplished some good, when they saw the progress of the nation in acquiring the habits, arts and Christianity of civilized life. Mr. Kirkland's influence was remarkable among the Oneidas, and his counsel was sought in every emergency. Upon the breaking out of the Revolutionary war, his influence, chiefly, deterred the Oneidas from taking part with the British. He was obliged to remove his family from the Castle, but he continued his labors among them. During a portion of the war he officiated as chaplain to the American forces in the vicinity; he also accompanied the expedition of Gen. Sullivan in 1779, through the western part of the State.

Mr. Kirkland received a present from the Oneidas of a tract of land, and the State of New York in consideration of valuable services during the war, granted him also an additional tract, lying in the town of Kirkland, known as "Kirkland's Patent," upon a portion of which Hamilton College stands. To these lands he removed his family in 1792, and fixed his residence near the village of Clinton, where he continued till his death, March 28th, 1808, in the 67th year of his age.

Mr. Kirkland's labors among the Oneidas were in many instances attended with happy results; a large portion of the nation espoused the Christian religion while he was with them, among whom was the Great Chief, Skenandoah. Through the influence of the Christian faith he taught, in time the whole nation gave up their pagan ceremonies and professed themselves Christians. About 1791, Mr. Kirkland conceived the project of establishing a seminary for the education of Indian youths, as well as the whites. Through his exertions a charter was obtained in 1793 for the school he had planted, and it bore the name of "Hamilton Oneida Academy." In 1794, a building was erected which for many years afterwards continued to be known as "Oneida Hall," till the seminary was raised to the rank of a college. Mr. Kirkland was a generous benefactor of this institution, and expended much of his time and means in promoting its interests.

SKENANDOAH.—"But the name which stands more prominently upon the page of history, and which will be remembered until the original inhabitants of this continent are forgotten, is that of Skenandoah, 'the white man's friend.' He was born about the year 1706, but of his younger days little or nothing is known. It has been stated, but upon what authority the writer does not know, that he was not an Oneida by birth, but was a native of a tribe living a long distance to the northwest, and was adopted by the Oneidas when a young man. * * * In his youth and early manhood, Skenandoah was very savage and intemperate. In 1755, while attending upon a treaty in Albany, he became excessively drunk at night, and in the morning found himself divested of all his ornaments and clothing. His pride revolting at his self-degradation, he resolved never again to place himself under the power of *fire water*, a resolution which it is believed he kept to the end of his life. In appearance he was noble, dignified and commanding, being in height much over six feet, and the tallest Indian in his nation. He possessed a powerful frame, for at the age of eighty-five he was a full match for any member of his tribe, either as to strength, or speed on foot; his powers of endu-

rance were equal to his size and physical power. But it was to his eloquence and mental powers, he owed his reputation and influence. His person was tattooed, or marked in a peculiar manner. There were nine lines arranged by threes extending downward from each shoulder, and meeting upon the chest, made by introducing some dark coloring matter under the skin. He was, in his riper years, one of the noblest counsellors among the North American tribes; he possessed a vigorous mind, and was alike sagacious, active, and persevering. As an enemy he was terrible—as a friend and ally he was mild and gentle in his disposition, and faithful to his engagements. His vigilance, once preserved from massacre the inhabitants of the little settlement of German Flats; and in the revolutionary war his influence induced the Oneidas to take up arms in favor of the Americans. Soon after Mr. Kirkland established his mission at Oneida, Skenandoah embraced the doctrines of the Gospel, and for the rest of his life he lived a consistent Christian. He often repeated the wish that he might be buried by the side of his old teacher and spiritual father, that he might 'go up with him at the great resurrection;' and several times in the latter years of his life he made the journey from Oneida to Clinton, hoping to die there. Although he could speak but little English, and in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he had profited by seeing civilized and polished society in his better days. He evinced constant care not to give pain by any remark or reply. * * * To a friend who called upon him a short time before his decease, he thus expressed himself by an interpreter: 'I am an aged hemlock; the winds of an hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged has run away and left me; why I live the Great Good Spirit only knows; pray to my Jesus that I may have patience to wait for my appointed time to die.' * * *

"After listening to the prayers read at his bedside by his great-grand-daughter, Skenandoah yielded up his spirit on the 11th day of March, 1816, aged about one hundred and ten years. Agreeably to a promise made by the family of Mr. Kirkland, his remains were brought to Clinton, and buried by the side of his spiritual father. Services were attended in the Congregational meeting house in Clinton.

and an address was made to the Indians by Dr. Backus, President of Hamilton College, interpreted by Judge Dean, and after prayer, and singing appropriate psalms, the corpse was carried to the grave preceded by the students of the College, and followed in order by the Indians, Mr. Kirkland and family, Judge Dean, Rev. Dr. Norton, Rev. Mr. Ayres, Officers of the College and Citizens.

"Skenandoah was buried in the garden of Mr. Kirkland, a short distance south of the road leading up to the College. A handsome monument stands in the College burying ground, with the following inscription:—

"**SKENANDOA.** This Monument is erected by the Northern Missionary Society, in testimony of their respect for the memory of Skenandoa, who died in peace and hope of the Gospel, on the 11th of March, 1816. Wise, eloquent and brave, he long swayed the Councils of his Tribe, whose confidence and affection he eminently enjoyed. In the war which placed the Canadas under Great Britain, he was actively engaged against the French; in that of the Revolution, he espoused that of the Colonies, and ever afterwards remained a firm friend to the United States. Under the ministry of Rev Mr. Kirkland he embraced the doctrines of the Gospel; and having exhibited their power in a long life, adorned by every Christian virtue, he fell asleep in Jesus at the advanced age of 100 years." *

JAMES DEAN, was a famous interpreter among the Oneidas. He was born in Groton, Conn., in 1748. He was educated for a missionary among the Indians, and while very young was sent among them at Oquago, to learn their language. He was adopted into an Indian family, and to his Indian mother he always manifested an ardent attachment. He learned to speak their language more perfectly than any other white man known. The Oneidas said he was the only white person whom they had ever known, who could speak their language so perfectly that they could not at once detect him, if hid from view. He was a graduate of Dartmouth College, in its first class. In 1774,

*The above sketch, from Jones' Oneida we copy nearly entire. The author has seen no version of the story of this Great Chief's life so full and interesting as this.

he was sent among the natives to learn their views toward the Colonists, and proved himself to be a valuable person in the work assigned him. He was retained in public service at the commencement of the Revolution, with the rank of Major in the Staff, as agent for Indian affairs and interpreter, being stationed most of the time at Fort Stanwix and Oneida Castle. Ever after the war Mr. Dean enjoyed the confidence of the Oneidas. For his services the Oneidas gave him a tract of land two miles square, which was located upon the north side of Wood Creek, in the present town of Vienna. This was known a few years since as "Dean's Place." The selection proved to be an unfortunate one on account of inundations, and it was given up, the Indians agreeing to change his location to any place he desired. He selected it in the present town of Westmoreland, since known as "Dean's Patent." He settled upon this in 1786. Jones, in his Oneida County History, gives some thrilling and deeply interesting incidents concerning Judge Dean and his Indian friends; one, in which an Indian woman saved his life, as Pocahontas did that of Capt. John Smith, which richly repays perusal.

Judge Dean was for many years one of the Judges of Oneida Common Pleas, and was twice member of the Legislature. He honored every position he was called to fill. He was a good scholar, and as a writer, his style was beautiful and chaste. He wrote a lengthy essay upon Indian mythology. The manuscript was lent to President Dwight, but never returned.

EPISCOPAL MISSION.

In 1816, Bishop Hobart of the Protestant Episcopal Church, established a mission at Oneida Castle and placed Rev. Eleazer Williams in charge. The latter was the reputed son of Thomas Williams, a distinguished Chief of the Mohawk branch of the St. Regis tribe, and was a descendant of the Rev. John Williams, who, with his family and parishoners, were taken captives by the Indians at Deerfield, Mass., in

1704. Mr. Eleazer Williams was liberally educated for the purpose of being useful to his people, and was placed at Oneida as a lay-reader, catechist and school teacher. [Rev. Eleazer Williams is the person about whom there was at one time considerable speculation as to his being heir to the throne of France. It was said, and an endeavor was made to prove that he was the lost Dauphin, the son of Louis XVII, whose fate had been enshrouded in mystery. The efforts made, and evidence brought forward, created no small stir in certain circles, which was but temporary, subsiding as soon as the romance of the affair had died away.] So great was Mr. Williams' success, that a large portion of the Oneidas who had hitherto been known as the Pagan Party, embraced the Christian faith, and on the 25th of January, 1817, sent an address to Governor DeWitt Clinton, requesting to be henceforth known as the *Second Christian Party* of the Oneida Nation. The address was adopted in council, and signed by eleven chiefs and head men. Bishop Hobart visited the mission, and confirmed in all five hundred Indians. In 1818, the Second Christian Party sold a piece of land to enable them to erect a chapel. It was consecrated by Bishop Hobart, September 21, 1819, by the title of St. Peter's Church. Mr. Solomon Davis succeeded Mr. Williams in 1822, the latter having removed to Green Bay with a portion of the Oneida nation. Mr. Davis subsequently removed to Green Bay with another portion of the nation. In 1840 the meeting house was removed to Vernon.

THE METHODIST MISSION.

In 1829, a Mission Church was formed among the Oneidas, consisting of about twenty-four members. Rev. Dan Barnes originated the mission. Previous to this the Oneidas belonged to the Presbyterian and Episcopal missions. They had been converted from Paganism to a belief in Christianity, but their morals had been sadly neglected, and intemperance and all the evils attendant, was fast demoralizing the race.

After the Methodist Mission Church was formed, they were supplied with missionaries from among their own race,—Indians who had been educated for this purpose. William and John Duxtater, Indian preachers from Canada, served for a time. The Rev. Dan Barnes, their first white preacher, then came and located among them for about three years. During his mission a revival of great power pervaded the Indian settlements. The Orchard Party (which included the present Windfall Party), the First and Second Christian Parties, all united in this revival. It was witnessed by white people who had never seen anything like it before, for its power and remarkable religious manifestations. One who recollects the scenes of their nightly meetings (that continued for months), where the Holy Spirit slew its hundreds, where the Indians' impassioned feelings found vent only through their imperfect language, and in their melodious rendering of the few hymns they knew, thus remarks: "The effect produced was a strange one to the wondering looker on, and the scene was impressive if not affecting; half a dozen females could be seen, at once, rocking to and fro, the ardor of their religious feelings amounting to intoxication, when presently they were prostrated with the power; half a dozen more could be seen at the same moment, entering into the same state, and as many more recovering from this temporary trance." Such rejoicing and wild praises as went up to the Throne of Heaven, was never known before. The Indians were happy in an altogether new-found religion. "Such shouting, such slapping of hands, such praising God!" says Cornelius, when conversing of this remarkable period in their history; and adding, with enthusiasm kindling his eye, "I tell you, nothing like Methodist! They drink no more, then; all sober; in every house singing or praying; at logging bees they sing, then pray, then go to work—all day praising God." It was a happy time, for they had never since their nation had become reduced, been so

wholly united as now. In a council held by the chiefs, viz : Jacob Cornelius, William Cornelius, William Day and Moses Cornelius, with the head Chief of the Six Nations, Moses Schuyler—all the Oneidas, including the First and Second Christian Parties and the Orchard Party, were, by their own desires, and by the counsel and acquiescence of these Chiefs, constituted members of the M. E. Church. A few years subsequently, the same Chiefs, in solemn council, appointed two ministers from among their own race, to preach the Gospel. Thomas Cornelius and his brother John Cornelius, were thus made Methodist exhorters, who were under the supervision of the M. E. Church. Subsequently, other exhorters were raised up among them, viz : David Johnson, then Isaac Johnson, and next Thomas Bread.

At the Orchard, the first Methodist Mission House was built. This orchard is an old and very large one, situated in the southwest corner of Vernon. It was set out by the Indians long before the arrival of the first white settler, it being apparently an old orchard in 1794. As it was a famous locality, the Indian tribes living in this vicinity were denominated the "Orchard Party." The house of worship built here, was sold with the land, by the company of Indians who emigrated to Green Bay in 1833. Those remaining were much opposed to having the mission house sold, and made efforts to have it reserved, which, however, were of no avail. Another house was soon erected near their burying ground, which is also in the southwest part of Vernon. This is yet called the Orchard Church, as the families who reside about it are of the Orchard people.

About the same time, the Windfall Party built another house of worship. This is situated in the town of Lenox, about three miles south of Oneida Castle, on the west road leading to Knoxville. Their churches now being in the care of the M. E. Conference, are never more to be sold from them, for which the Indians are heartily glad.

Before so many had emigrated, the church society was very large, numbering hundreds ; it is now comparatively small, though most of the natives are professing Christians, and many are very devout. The pastor stationed at Bennetts Corners M. E. Church, (white) has the care of the Indian Mission, and preaches at the Orchard, at the Windfall House, and also at the Bennetts Corners Church. Rev. Mr. Wadsworth was pastor at one time. Rev. George W. Smith, who is with them now, has been with them ten years this Conference year. The Indians are greatly attached to him, and rely upon him as their counselor in all matters. In councils of their own race, they regard his presence as indispensable. There are among themselves two head men—not Chiefs, they say, as that office ceased to be of use, when they no longer held lands in common. These head men, Rev. Thomas Cornelius and Daniel Skenandoah, are counselors in Indian matters. They are always made their deputies in public matters, to take care of the interests of their race.

DANIEL SKENANDOAH, a great-grandson of the noted Chief, lives here in the neighborhood of the Windfall Church. He has a noble, well cultivated farm, a good dwelling, its interior arranged as his white neighbors have theirs—books, pictures, a large melodeon, &c., &c. Mrs. Skenandoah, is a fair woman, and dresses and appears like white people. The sons and daughters are active, intelligent and high spirited. Two of the daughters attend the Cazenovia Seminary. Daniel Skenandoah was sixty years old in April, 1872. He is a man of great physical strength and endurance, and in intelligence will compete with any of the white men around him. He has good practical judgment, sound common sense, and a keen eye to business.

REV. THOMAS CORNELIUS has also a handsome and very productive farm, and a good, white farm cottage, situated in the same neighborhood. Thomas Cornelius was born at

the Orchard, and belonged to that party. He was converted under the ministration of Rev. Mr. Barnes, joined the M. E. Church, and has remained a devoted Christian ever since. He was made a local preacher, as before stated, and subsequently was ordained Elder. His influence is great among his people; he is verily an apostle to his race, lifting the erring out of their degradation, teaching them as none but an Indian can, the blessed way of righteousness, he, himself hath found. He is respected and loved by his white neighbors, for his noble heart, his great integrity, and his devotion to all that is good and Christ-like. His Christianity beams in his countenance, and pervades his whole manner. In person he is very tall, well proportioned and erect. He has a pleasant, brown eye, an expressive countenance, and his motions and manners, are very graceful. He had some advantages in youth—was a student at Cazenovia Seminary for a time, where he readily acquired accomplishments. His remarkable physical presence, which his size, dignity and grace make up, together with his noble Christian spirit, impresses one with a sense of his magnificent individuality. And yet he has no haughty pride; his kindness of heart and gentleness are proverbial. He was sixty years old the 20th day of March, 1872. He has a family of well developed children, and still lives with the wife of his youth.

The Indians own farms all along the Oneida valley, from Oneida Castle southward to the old tavern called "Five Chimneys," though many white people own farms in among them. They live on terms of friendliness with their white neighbors. Many of their farms are as valuable and well cultivated as are those of any civilized people, and there are some good farm houses. Isaac Webster is a good farmer. He is a man of good sense and is quite prominent among them.

The oldest man in the settlement is Antone, (believed to be a brother of Abram Antone) who is said, by good authority, to be one hundred years old. Dr. John Denny alias "Sundown," was formerly an interpreter, as was also Peter Doxtater. Aaron Antone, a grandson of Abram, lives at the settlement.

The Indians in the mission are devout Christians, attentive to all the means of grace, and to the observance of the Sabbath, even excelling many white Christians in this respect. The great hindrance to their spiritual progress is intemperance. They have some superstitions yet lingering among them; their customs in doctoring the sick are not yet eradicated, and there is still a belief in witches in the minds of many. Jones, in his History of Oneida County, says: "About 1805 occurred the last execution at Oneida for witchcraft. Two women suffered for this supposed crime. Hon Yost, an Indian somewhat noted in the Revolution, was chosen executioner, and he entered their lodge and tomahawked them according to the decree of a council. Luke Hitchcock, Esq., then a lad, was present at the execution."

The whole charge, now in Mr. Smith's pastoral care, is denominated "Bennetts Corners and Oneida Indian Mission." The white M. E. Society at Bennett's Corners was formed about twenty-five years ago, and their house of worship, pleasantly situated on the old Oneida turnpike, in full view from the Midland Station there, was soon afterwards built. It was then called Pine Bush Station (so named from the remarkable great pines which once grew in this valley). The charge presented at first an uninviting prospect, but during the past ten years, under Mr. Smith's care, the whole charge has rapidly improved. The white church has now about sixty-five members. The Rev. Mr. Smith lives in a white cottage close by the church—a quiet country situation—but with plenty of work for the pastor in looking to the spiritual needs of his peculiar parishioners.

There are at Green Bay about fifteen hundred Oneidas, the last remove from here being in 1844, when the Reservation was broken up at Oneida. There are about two hundred now in the Oneida Mission. They have two schools, one at the Orchard, and one at the Windfall settlement. Their progress in education is somewhat hindered, by the Indians speaking almost exclusively their native language in their families. Great care has been exercised to obtain the best of teachers. If they would more willingly accept the benefits of civilization, and eschew its evils, particularly intemperance, theirs might be a happier lot. They are not *necessarily* under the doom of extinction, for they are physically a healthy race, and increase as rapidly as any. The *impending* doom is brought about by the *evils* of civilization. It is believed that if they should intermarry with the white race, their color, in a few generations, would disappear.

It is proposed that the new Oneida Cemetery have a burial place for the Oneidas, and that there be a monument erected to perpetuate their memory, upon which shall be inscribed the names of their greatest Chiefs, from the first, down to that of Moses Schuyler, the last head Sachem. It is a tribute justly due them from the people who now cultivate the lands which were theirs, and live in villages on their hunting grounds.

THE ONEIDA RESERVATION was originally a vast domain held in common, where all enjoyed equal privileges, and lived after the primitive style. As the Indians became surrounded by white settlers, they became easily induced by payments of money and annuities, to sell their reservation and try the civilized mode of cultivating farms, or to remove to a freer, wider range, if their tastes did not incline to civilized life.

Therefore, by treaty in 1788, they ceded to the State of New York, the vast domain of about seven million acres of land, reserving to themselves and their posterity forever,

"the free right" of hunting in all the woodlands, and fishing in all the streams of that extensive territory.

Thus did they endeavor to preserve for ever their hunting grounds, as sacred to them and their posterity to the remotest period.

But civilization has leveled the forests, and covered the streams with mills and dams, effectually destroying the privileges thus looked upon by those "Children of Nature," as precious in prospect.

During this winter past, (1872,) an application has been made to the State by the remnant few of the tribe, for some equivalent, by way of compensation, for that which has been lost by the deprivation of the privilege thus reserved, of hunting and fishing, as a last act of justice to a nation all but faded away.

Judge Thomas Barlow, of Canastota, Madison County, made the application, and spoke for the Indians before the authorities at Albany.

The great body of the Oneidas, removed to Green Bay at different periods, between 1822 and 1833, and small parties have emigrated since. By report of the U. S. Indian Agent in 1849, the Oneidas at Green Bay were in a prosperous condition.

In 1845, there were upon the Oneida Reservation, in all, thirty-one families of Oneidas—seventy-one males and eighty-six females; total one hundred and fifty-seven; besides one Delaware, one Mohawk, one St. Regis, and four Stockbridges. Of these, one hundred and thirty-three were still professed Pagans, the remainder attending upon the Methodist Mission. They then owned four hundred and twenty-one acres of land tolerably improved. Several of the Indians lived in frame houses, some of which were painted.

There were two Indian schools in the reservation, in which are employed teachers, about thirty-two weeks in the year

Nathaniel T. Strong, an educated Seneca, who was employed by Government to take the Indian census in 1855, makes the following remarks on the condition of the Indians throughout the State, which may not be inappropriately added here :

"The subject of the reclamation of the Red man is one of deep and absorbing interest. There are now four thousand members of the Six Nations residing in the State of New York. In many respects they have become assimilated to the dense white population which surrounds them. Necessity has compelled them to resign the arrow and the spear for the plow, and the fertile soil now yields that sustenance which they but recently sought in the pathless forests and prolific streams. Reluctantly diverted from the exciting chase and perilous war-path, the mind of the young warrior now seeks another aliment, is quickened by new aspirations. He sees a new field opened before him, with pressing inducements to enter and emulate his white brethren, in the friendly contest for the triumphs of industry and civilization. Hereditary pride, the prejudice of complexion, and, it may be, the remembrance of past indignities and wrongs, may have hitherto prevented him from relaxing his tenacious grasp on the customs and memories of his fathers, and initiating himself into a new and better life. But a change has been gradually wrought in his condition and mode of life and habits of thought. * * * * It is conceded that there are but two means of rescuing the Indian from his impending destiny, these are education and Christianity."

Mr. Strong mentions the large sums of money expended for the benefit of the Red men, but it is his opinion that much of it has been used injudiciously. He concludes his remarks by recommending to the government that this sacred trust be placed in the hands of the missionaries, who, he believes, will exert their self-denying efforts for the elevation and redemption of this almost friendless race.

THE BROTHERTOWN INDIANS,

were adopted into the Oneida Nation, coming into their midst as emigrants, from time to time during the last half of

the eighteenth century. They located mostly upon and near the Oriskany in the town of Marshall, Oneida County. They derived their name from the fact of their being a union of many tribes, or brothers. Having no common language, they adopted the English language. Rev. Samson Occum, a Mohegian, was a celebrated preacher in their tribe. He was a thoroughly educated Indian. He went to England to solicit aid for the Lebanon Indian school at Connecticut, and while there received many marks of favor. During his subsequent life, he carried a gold-mounted cane presented to him by the King. He preached in the King's Chapel before George III; also in the pulpit of Whitfield, and indeed "the noblest chapels in the kingdom were open to him." The King, many of the nobility and persons of distinction, became patrons of the school. Mr. Occum preached for many years with his tribe, and in connection with Mr. Sergeant, a portion of his time at Stockbridge. He was often called upon by the white settlers to preach, attend funerals, and solemnize marriages. He was a man of cultivated mind, pleasing address and manners, and in his life exemplified the spirit of the Gospel. He enjoyed the confidence of Mr. Kirkland and all Christians in the settlements. He died at New Stockbridge in July, 1792, aged sixty-nine years.

THE STOCKBRIDGE INDIANS,

were adopted into the Oneida Nation, and removed to the lands granted them in Stockbridge in 1783. This tract was six miles square and was called New Stockbridge. It lay in the present towns of Vernon, Oneida County, and Stockbridge, Madison County. Rev. John Sergeant, their pastor, came with them and established a church immediately, at their new home. Sixteen members formed this new church,—the tribe then numbering four hundred and twenty souls. This church was increased by additions to their settlement in 1785, and in 1788, when the whole tribe had emigrated from Stockbridge, Massachusetts, their na-

tive home. Mr. Sergeant regularly spent six months in the year at New Stockbridge, until 1796, when he removed his family hither, after which he continued to reside with them till his death. In 1796, Legislature granted a tract of land one mile square, adjoining Stockbridge, to Mr. Sergeant, known as Sergeant's Patent. This was a present from the Indians. In 1818, the Stockbridge Indians numbered four hundred and thirty-eight souls, and owned a very large amount of land in Oneida and Madison counties. That year (1818), about a quarter of the tribe went west by invitation of the Delawares, who, with them, had been given lands one hundred and fifty years ago on the White River, Indiana, by the Miamis. Before they reached White River they learned that the Delawares had sold the whole tract to the government of Indiana. In 1821, the Six Nations and Stockbridges, St. Regis and Munsee tribes, purchased of the Menominees and Winnebagoes a large tract of land upon Green Bay, and the Winnebago and Fox Rivers in Wisconsin. In 1822, a large part of the tribe remaining, removed to that territory, and the rest soon followed. There they have made considerable advances in civilization, and are in general sober and industrious.

Rev. John Sergeant was buried in the burial ground near his last residence. The following epitaph was placed upon the headstone that marks his grave :

" In Memory of
REV. JOHN SERGEANT,
Missionary to the
Stockbridge Indians,
During 36 years.
He departed this life
Sept. 7th, 1824,
Aged 76 years.

Blessed is that servant who
his Lord when he cometh shall
find so doing."

CHAPTER II.

MADISON COUNTY.

Territorial Changes.—County of Tryon.—Montgomery and Herkimer.—Formation of Towns.—Formation of Chenango County and of Madison.—Roads.—Canals.—Rail Roads.—County Societies and Associations.—County proceedings to 1810.—County Courts.—Civil List.—Capital trials and convictions, with a sketch of the life of Abram Antone; history of the murder committed by Lewis Wilber, and by John Hadcock.

The State of New York was called by the Dutch, New Netherlands, and as late as 1638, that portion of it lying west of Fort Orange (Albany), was termed "*Terra Incognita*," or Unknown Land.

For many years the territory of New Netherlands had been a source of contention between the English and Dutch, and in the year 1664, Charles II, King of England, regardless of the rights of Holland, granted to his brother James, Duke of Albany and York, the whole of New Netherlands, and then proceeded to conquer it by force of arms. This was easily accomplished, as the inhabitants had wearied of the stern military government of Peter Stuyvesant.

The name of the colony and city was then changed from New Netherlands to New York, and Fort Orange changed to Albany.

The Dutch again reclaimed the territory in 1673, and held it till the next year, when they finally surrendered it to the English.

There were some doubts as to the validity of the patent giving the Duke of York, and he accordingly obtained another from the King.

Peace being restored with the Dutch, a rapid internal growth soon commenced, and in the year 1683, the colony was divided into twelve counties, one of which was Albany, which embraced an indefinite portion of this "Terra Incognita." Nearly a century elapsed before this county was divided, though many changes had taken place in the more southeastern part of the state.

In the year 1772, from the territory of Albany County, Tryon was formed, which embraced all that part of the State, west of a line running nearly north and south through the present County of Schoharie, and was named from William Tryon, Colonial Governor. In the Revolutionary struggle, Tryon exhibited such unmistakable hostility to the Americans, that the inhabitants of this county were desirous of dispensing with a name thus rendered obnoxious. Accordingly on the 2d of April, 1784, Legislature changed the name of Tryon County to Montgomery, in honor of the American General, Richard Montgomery, who gallantly fell at Quebec.

By the same act, Montgomery County was divided into five districts, named Mohawk, Canajoharrie, Palatine, German Flats, and Kingsland.

By an act passed March 7, 1788, defining the boundaries of the several counties of the State, the County of Montgomery was declared to contain all that part of the State bounded easterly by the counties of Ulster, Albany, Washington and Clinton; southerly by the State of Pennsylvania; and westerly and northerly by the west and north bounds of the State. An act passed at the same date, the German Flats District was divided, and the town of Whites Town was formed from it. This town embraced all that part of the State of New York, lying west of a line drawn north and south across the State, crossing the

Mohawk River at "Old Fort Schuyler," (Utica) and which line was the western boundary of the towns of Herkimer, German Flats and Otsego.

By an act passed March 22, 1788, the town of Chemung was formed in and from a part of Montgomery County, lying on the Owego and Tioga Rivers.

In 1789, the County of Montgomery was divided, and all that part west of a line drawn north and south across the State, through the Seneca Lake two miles east of Geneva, was called Ontario County, and was extensively known abroad as the "Genesee Country."

Feb. 16, 1791, Montgomery County was divided, and the Counties of Tioga, Otsego and Herkimer formed from its territory, and the bounds of the County of Ontario changed.

The County of Herkimer, was bounded as follows:— "All that tract of land bounded westerly by the County of Ontario, northerly by the north bounds of this State, easterly by the Counties of Clinton, Washington and Saratoga, and southerly by the Counties of Montgomery, Otsego and Tioga." Within its domain lay our own county of Madison.

By an act passed April 10, 1792, the towns of Westmoreland, Steuben, Paris, Mexico and Peru, were formed from Whitestown. The west line of this town extended to the west line of Madison County. The two towns, Paris and Whitestown, embraced within their borders all of the present County of Madison.

In the year 1795, Cazenovia was formed from Whitestown and Paris; it embraced the present towns of Lenox, Sullivan, a part of Stockbridge, Smithfield, Fenner, Cazenovia, Nelson, Georgetown and DeRuyter of this County, and Lincklaen, Pitcher, Otselic and German of Chenango County.

At the same time, Hamilton and Brookfield were formed from Paris. Hamilton then embraced the present towns of

Hamilton, Lebanon, Eaton and Madison. Brookfield included the present towns of Brookfield and Columbus, (except a portion annexed to Columbus in 1807,) Chenango County.*

In the year 1794, the County of Onondaga was formed from Herkimer, and in the year 1798, the County of Oneida was also formed from its territory. An act of the same date, March 15, 1798, the County of Chenango was set apart from the southern part of Herkimer and northern part of Tioga Counties. Chenango County then embraced all the territory now occupied by the town of Sangerfield, Oneida County, all of Madison County (except that part of Stockbridge east of Oneida Creek), besides the towns of its present territory. Sangerfield was annexed to Oneida in 1804.

By an act passed March 21, 1806, Madison County was formed from Chenango. It was named in honor of President Madison.

Madison County, situated in central New York, is bounded north by Oneida Lake and Oneida County; east by Oneida and Otsego Counties; south by Chenango County, and west by Cortland and Onondaga Counties. It contains an area of six hundred and seventy square miles.

The surface is diversified and generally hilly, except in the north part which is low, level and swampy. The high ridge which divides the waters which flow north and south, crosses this county. This water-shed gives a series of ridges and valleys, with a general course north and south. The hills generally have rounded outlines and steep declivities, their highest summits being five hundred to eight hundred feet above the valleys, and nine hundred to twelve hundred feet above tide. The principal streams upon the north slope are Chittenango Creek, forming a part of the west boundary of the county, Oneida Creek, forming a part of the east boundary, and the Canaseraga, Canastota

* For further accounts of the formation of towns, see chapters on the towns.

and Cowaselon Creeks; and the principal ones flowing south, are the Unadilla River upon the east border, Beaver Creek, Chenango River and its branches, Otselic Creek and the Tioughneoga River. The principal bodies of water are Oneida Lake, forming the north boundary, and Owahgena, or Cazenovia Lake, near the center of the west border. The latter is four miles long and nine hundred feet above tide.

ROADS.

The opening of various thoroughfares have exerted a powerful influence upon the interests of this county. The pioneer followed Indian trails, and branched off from these into courses designated by marked trees. No path is better remembered than the Great Trail which entered Madison County at Oneida Castle, passed through Lenox by the way of Wampsville and Quality Hill, through Sullivan by Canaseraga and Chittenango, leaving the county at Deep Spring.

The first road of the county was opened on this trail by William and James Wadsworth, in the year 1790, on their way to the Genesee country, where they planted a colony. William Wadsworth, the leader of this company, left his home in June, 1790, with an ox team and cart, two or three hired men, and a favorite colored woman, Jenny, who was for a long time the only one of her race in that region. West of Whitesboro, Mr. Wadsworth was obliged to cut away logs, build causeways through the sloughs, ford streams, and when arriving at Cayuga Lake construct a pontoon of two Indian canoes, lashed together and covered with poles.

The State afterwards, in the years 1794 and 1795, made an appropriation for the improvement of the road opened by Mr. Wadsworth, and it was thereafter known as the Great South Genesee Road, or State Road. In 1797, the State passed a law authorizing the raising of forty-five thousand dollars by lotteries, to be expended in improving various

roads in the State, thirteen thousand nine hundred dollars of which was appropriated for opening and improving the Great Genesee Road, in all its extent, from Fort Schuyler (Utica) to Geneva. In the *Whitestown Gazette and Cato's Patrol*, of August 27, 1798, published at Utica, appears the following advertisement :

"New York State Road Lottery, No. 1. Tickets sold by John Post."

There was yet great need of improvement in this road, and in the year 1800, the SENECA TURNPIKE COMPANY was chartered for the purpose of improving it. The capital stock was one hundred and ten thousand dollars ; shares fifty dollars each. Jedediah Sanger, Benjamin Walker, Charles Williamson and Israel Chapin were appointed commissioners. The charter was amended in 1801, and the commissioners were privileged to deviate from the old road. They had resolved to straighten it and avoid the monstrous Canaseraga Hill, as it was then called, which lay southwest from Chittenango, and also the Onondaga Hill. They found little opposition to the changes made from Westmoreland to Chittenango, as there were but few white inhabitants on the way, but at the latter place they were met by a large delegation from Manlius and Onondaga, who feared the commissioners would select a more northern route. The settlers on the northern route had not sufficient interest in the road to send on their advocates, and consequently, by the aid of a pretty fair ruse, those in favor of the southern, had it all their own way. Being well acquainted with the country, they proposed to pilot the commissioners over the most suitable ground for the road. They first led them up the ravine northwest of Chittenango, a mile and a half, when they found themselves hemmed in on three sides by a perpendicular ledge of rocks more than a hundred feet high, with no way of getting out but by backing out. With well feigned sincerity, the guides explained this as a mistake, and the commissioners were led over the next best supposable

route, across this ravine along the great hill toward Harts-ville and into one of the most dismal of all places, then dignified by the very significant name of Gulf of Mexico, now called the Basin, a place where the mountainous heights permits the sun to make only short diurnal visits.

The forbidding aspect of the country all about them compelled them to return to Chittenango the way they had come. The weary commissioners resigned themselves to the sophistry of those interested advocates; the northern route was declared impracticable, and the Seneca Turnpike was laid out over the hill passing the county line a short distance above Deep Spring, where William Sayles kept tavern in 1793, on through Manlius Square, Jamesville and Onondaga Hollow. Not long afterwards the company learned they had not availed themselves of the most favorable route. They solicited an amendment to the charter which was granted in 1806. They were now enabled to build a new road from Chittenango, through the Onondaga Reservation near the Salt Springs, to Cayuga Bridge, and fifty thousand dollars was added to the capital stock.

This was now the "Great Genesee Turnpike," a name as familiar as household words to the dwellers of Madison County and the famous Holland Purchase, then the "Great West" of this State.

The first United States Mail through this county was carried by a Mr. Langdon, from Whitestown to Genesee, on horseback, in 1797 or '98, who distributed papers and unsealed letters by the way, before intermediate offices were established. Mr. Lucas succeeded Mr. Langdon in transporting the mail, which, in 1800, had become so heavy as to require a wagon to carry it. Mr. Lucas established a sort of two horse passenger hack, and did a brisk and profitable business. The first four horse mail coach was sent through once a week, by Jason Parker, in 1803, and in 1804 commenced running regularly, twice a week, from Utica to Canandaigua, carrying the United States mail and passen-

gers. In 1804, an act was passed, granting to Jason Parker and Levi Stephens, the exclusive right for seven years, of running a line of stages for the conveyance of passengers at least twice a week, along the Genesee Road or Seneca Turnpike, between the villages of Utica and Canandaigua. They were bound to furnish four good and substantial covered wagons or sleighs, and sufficient horses to run the same; the fare not to exceed five cents per mile for each passenger, with fourteen pounds of baggage. They were, by law, bound to run through in forty-eight hours, accidents excepted, and not more than seven passengers were allowed in any one carriage, except by the unanimous consent of the said seven passengers; and, if four passengers above the seven, applied for passage, they were bound to immediately fit out and start an extra for their accommodation; or any number less than four should be accommodated by paying the fare of four.

In 1808, a daily line was established, and afterwards several others, which were continued until the completion of the Syracuse and Utica Railroad.

Before 1804, the PETERBORO TURNPIKE, which extended from Vernon through Peterboro to Cazenovia, was constructed. This opened facilities for travel and marketing for the second tier of towns. In 1803, the Cherry Valley Turnpike Company was chartered, and the "Third Great Western Turnpike" was constructed. It extended from Cherry Valley to Manlius, passing through the towns of Madison, Eaton, Nelson and Cazenovia. It has been of incalculable value, in opening a way whereby the exports of a wide and cultivated region of country have found transportation. The HAMILTON and SKANEATELES TURNPIKE, built a few years later, formed another in the series of roads, which have been sources of wealth to the towns through which they passed. This Turnpike was commenced in 1811, running from Plainfield, Otsego county, through

Brookfield, Hamilton, Eaton, Erieville and New Woodstock to Skaneateles.

Joseph Morse, of Eaton, took more interest in this road than any other one man. He had at one time thirty thousand dollars of stock in the road, and but for him it would never have been built. His son Ellis Morse, was also largely concerned in the enterprise. It was a source of benefit to the town but not to the stockholders.

THE ERIE CANAL.

The project of uniting the Western Lakes with the Hudson River, thus forming a chain of internal navigation, was a subject of much agitation as early as 1812. Years before, the idea was cherished by individuals. Gouverneur Morris broached the subject as early as 1812, but it was considered a chimerical idea. In 1804, Simeon De Witt, in a conversation with Mr. Geddes, mentioned Mr. Morris' plan as one of the impracticable schemes. Mr. Geddes, who was a land surveyor in Onondaga county, viewed the matter in a different light, and counseled with Jesse Hawley upon the subject. The latter wrote a series of papers published in the *Genesee Messenger*, from October, 1807, to March, 1808. These essays were signed "Hercules," and were the first ever printed in favor of the Erie Canal.

In 1808, Joshua Foreman, an intimate associate of Mr. Geddes, then a Member of Assembly, introduced a resolution for the survey of the canal route, to the end that Congress might be led to grant moneys for the construction of a canal. The sum of six hundred dollars was granted for surveys, under the direction of the Surveyor General. James Geddes was intrusted with this service, which embraced the surveying of several routes. He performed his work, and made a report which excited general attention, and secured the influence of De Witt Clinton, then a member of the Senate, and many other prominent men.

In 1810, commissioners, at the head of whom was De

Witt Clinton, were appointed to explore a canal route through the centre of the State.

The report of the commissioners induced the Government to authorize appropriations, when the war of 1812 suspended all active operations. The project, however, continued to be discussed, and an Act was passed the 17th of April, 1816, providing for a definite survey.

The canal was begun at Rome, July 4th, 1817, and in the autumn of 1825, was completed. Its completion was celebrated with great ceremony at New York City, and at many points throughout the State, on the 4th day of November, 1825. As the first boat, with Governor Clinton on board, entered the canal at Buffalo, October 26, at ten o'clock in the morning, a line of cannon, previously arranged a few miles apart, passed a signal along to Albany and down the Hudson to Sandy Hook, from whence it was returned in like manner. The signal was heard at New York at eleven o'clock twenty minutes. The flotilla, with the Governor, was everywhere greeted with enthusiasm. Upon reaching New York the boat passed down to Sandy Hook, and the waters of the lake were mingled with those of the ocean with imposing ceremonies.

The canal commissioners, under whom the Erie and also the Champlain canals were constructed, were Stephen Van Rensselaer, De Witt Clinton, Joseph Ellicott, Samuel Young, and Myron Holley. Henry Seymour was appointed in place of Ellicott in March, 1819, and William C. Bouck was added to the number in March, 1821. The chief engineers were James Geddes, of Onondaga County, and Benjamin Wright, of Rome. Among the assistant engineers were David Thomas, Nathan S. Roberts, David S. Bates, Canvass White, Davis Hurd, Noah Dennis, Charles T. Whippo, William Jerome, Henry G. Sargent, Frederic C. Mills, Isaac J. Thomas, Henry Farnham, Alfred Barrett, John Bates, William H. Price, John Hopkins, and Seymour Skill. The original cost of the canal was \$7,143,789.89.

The first packet on the canal was run when but the section from Utica to Montezuma was completed. It was the "Oneida Chief," George Perry, Captain. Perry was a Sullivan citizen. In 1820, a line of packets was established between Utica and Montezuma, and large amounts of merchandise found its way east by this line. A new era commenced for northern Madison County, for new resources were developed and new enterprises sprung into life with the opening of the canal. The old form of transportation with long lines of heavily loaded teams, to Albany, ceased to be. For years, a transportation line owned by H. H. Cobb of Chittenango, was plying between Albany and Fayetteville, Onondaga County. The boats on this line were the Andrew Jackson, George Washington, Victory, Yates, Cazenovia, Commerce and Chittenango. H. H. Cobb also dealt largely in forwarding, owned several warehouses, and employed a large number of workmen.

An enlargement of the Erie Canal was ordered in 1835, and for many years was under operation. In many places its route was changed; at one point in the town of Sullivan north of Chittenango, a considerable alteration is noticeable. These changes are calculated to shorten the route and reduce the number of locks. Its section gives a breadth of seventy feet at the surface of the water, and fifty-two and one-half feet at the bottom, and a depth of seven feet. The banks are protected from washing by slope walls, consisting of stone firmly packed upon the sloping sides. Boats of two hundred and two hundred and fifty tons burden can traverse this canal. It is fed from the south by the seven reservoirs of the Chenango canal, (that canal being the feeder,) by Cazenovia Lake, Erieville Reservoir and De Ruyter Reservoir, all in Madison County; and Skaneateles Lake of Onondaga County.

THE CHENANGO CANAL, connecting the Erie canal at Utica with the Susquehanna River at Binghamton, was chartered Feb. 3, 1833. The project of building this canal had been

discussed since 1826. Governor Bouck was an uncompromising friend of the measure. Henry Seymour, Rufus Bacon, James B. Eldridge, John G. Stower, Sands Higginbotham, Moses Maynard, Lot Clark, Julius Pond and Thomas Wylie, men who were widely known and influential throughout Central New York, were advocates of the Chenango Canal. The work was begun in 1833 and finished in 1836, at an aggregate cost of \$1,737,703. The canal is supplied by Chenango River, and seven Reservoirs which lie in the south and east part of Madison County, viz:—Madison Brook Reservoir, Woodman's Lake, Leland's Pond, Bradley's Brook Reservoir, Hatch's Lake, Eaton Brook and Lebanon Reservoirs. It extends to, and up the valley of the Oriskany Creek to the summit level in the town of Madison, and down the valley of the Chenango River. From Utica to the summit, it rises seven hundred and six feet by seventy-six locks, and from thence it descends three hundred and three feet by thirty-eight locks to the Susquehanna. It is ninety-seven miles long. Of its one hundred and fourteen locks, two are stone and the remainder composite.*

THE SYRACUSE AND UTICA RAILROAD superseded the old Seneca Turnpike, and robbed it of its passenger travel, as the Erie Canal had of its freight, years before. Nevertheless, the improvement was ardently desired and advanced by men of influence in the northern part of the county. A company was formed May 11, 1836, with a capital of \$100,000. Work commenced immediately, and the road was completed and opened in 1839; it then made connections with the Utica and Schenectady road on the east, and with the Syracuse and Auburn road on the west. This was an independent road till 1853, when the New York Central Rail Road Company was formed, by consolidating the several roads in operation along the line.

* N. Y. S. Gazetteer of 1860, p. 60.

The stations of the Central in this county, are Oneida, Wampsville, Canastota, Canaseraga, and Chittenango.

PLANK ROADS.

Facilities for the increase of travel were demanded as the county increased its exports, and consequently plank roads found great favor with the people. Between the years 1848 and '52, the enterprise had crossed and recrossed the county with a net work of plank highways. Around and over hills and rough places, transportation was made easy by leveling, and grading, and laying of plank. In 1848, a plank road was constructed from Hamilton to Utica; another connected Hamilton, Madison and Oriskany in 1850; in the same year Georgetown and Pecksport were united by a road passing through West Eaton and Eaton. During the year 1851, a plank road was laid from Morrisville to Canastota, and another from Peterboro to Clarksville was in progress. A very principal plank road extended from DeRuyter to Oneida Lake, through New Woodstock, Cazenovia, Chittenango and its depots, a distance of thirty-one miles. It was completed at great cost, as a portion of it passed the difficult descent at Chittenango Falls, which required expensive grading. The hill of eight hundred feet in height was made an easy grade of no more than six feet rise to the hundred.

Although plank roads seemed to be but temporary blessings, yet an unlooked for benefit has resulted therefrom. The people could not content themselves to travel on anything so bad as the old roads, and as fast as the planks disappeared, they continued to improve them in various ways, which results in fairer roads than even those of plank. The macadamized, or stone road from Morrisville through Peterboro to Canastota, is one of superior excellence. That which superseded the plank road from Cazenovia to Lakeport, is a grand improvement, having a better route, and a broad, handsome road bed of stone, extending to Lakeport through the marshy "Vly" where the plank so speedily rotted away.

RAILROADS.

THE MIDLAND. A grand Midland Railway to extend from Oswego to New York City, crossing the central counties of the State, was projected in 1867. Its line was laid through Madison County, crossing the towns of Lenox, Stockbridge, Eaton, Lebanon and Hamilton. These towns bonded heavily to help build the road. The road was carried through some of the most inaccessible portions of this county. The first Board of Directors were: Hon. D. C. Littlejohn of Oswego, President; Wm. Foster of Cleaveland, Oswego county, De Witt C. Stephens of Oneida, J. W. Merchant of De Ruyter, John A. Rundell and Edward T. Hayes of Norwich, Dr. H. E. Bartlett of Walton, A. C. Edgerton of Delhi, Delaware county, Edward Palen of Fallsburgh, Hon. H. R. Low of Monticello, E. P. Wheeler of Middletown, Waldo Hutchins of New York City. Walter M. Conkey of Norwich, Treasurer; B. Gage Berry of Norwich, Secretary; Wm. B. Gilbert, Chief Engineer.

The first passenger train on the Midland was run on the 29th day of August, 1869. It was drawn by engine "4," the "Delaware," Edwin Williams, Engineer, and Jas. T. Purdy, Conductor. It was run from West Monroe to Oneida the 29th and 30th, for the purpose of bringing in hop-pickers.

The line was opened through Madison county during the year 1870. Notwithstanding the numerous railroads recently constructed through this county, transportation and travel continues to increase on the Midland.

THE CAZENOVIA AND CANASTOTA, passing from Cazenovia to Canastota, through the town of Fenner, was an undertaking projected and carried out, by a company composed of individuals residing in those towns. It was a stupendous project, the carrying of a railroad through an extremely rugged country, by the efforts of a few individuals, assisted by the bonding of the three towns. It was com-

menced in 1867, and completed in 1870. Its first directors were : Benj. F. Jarvis, Charles Brown, Lewison Fairchild, O. W. Sage, Chas. Stebbins, jr., and George L. Rouse of Cazenovia ; Dr. Theodore Mead and John Wilson of Fenner ; Charles Stroud, John Montross, Thomas N. Jarvis, Perkins Clark and Ralph H. Avery of Canastota.

This year, 1872, the Cazenovia and Canastota Railroad is being extended to De Ruyter.

THE UTICA, CHENANGO AND SUSQUEHANNA VALLEY, which passes through the eastern part of this county, was built in 1868-9. It is a road of immense advantage to sections of Brookfield and eastern Hamilton.

THE UTICA, CLINTON AND CHENANGO VALLEY was completed to the Midland at Smith's Valley, in Lebanon, in 1870. It passes through the towns of Madison and Hamilton, in this county. The first travel on this road from this county, of any note, was in the autumn of 1870, when an immense concourse were conveyed to the State Fair then being held in Utica.

THE AUBURN BRANCH of the Midland, was completed to Norwich in 1871. This passes through De Ruyter and a part of Georgetown.

THE SYRACUSE AND CHENANGO VALLEY, passing through this county, is in the course of construction, and the close of 1872 will probably find it completed. It will be of vast importance to a large section of country hitherto inland. Its route is directed through Cazenovia, (where there is a tunnel of 1,600 feet in length,) Nelson, Georgetown and Lebanon, reaching the Midland at Earlville.

COUNTY SOCIETIES.

MADISON COUNTY AGRICULTURAL SOCIETY, was organized September 1, 1841. J. D. Ledyard of Cazenovia, was chosen first President ; Elijah Morse of Eaton, H. G. Warner of Sullivan, J. H. Dunbar of East Hamilton, Vice Presidents ; Alexander Krumbhaar of Cazenovia, Corres-

ponding Secretary ; A. S. Sloan of Eaton, Recording Secretary ; Uriah Leland of Eaton, Treasurer. For several years the society held fairs in various sections of the county, and the annual gatherings were places of interest to those concerned in the development of agriculture and the improvement of stock. Since the time of its formation, after its first officers, the following named gentlemen have presided, and zealously promoted the agricultural interests of the county : 1842 and '43, George B. Rowe, Lenox ; 1844 and '45, Seneca B. Burchard, Eaton ; 1846 and '47, John Williams, Cazenovia ; 1848 and '49, Benjamin Enos, DeRuyter ; 1850, Lewis Raynor, Cazenovia ; 1851, James H. Dunbar, Hamilton ; 1852, Elijah Morse, Eaton. In 1853, the society leased grounds in Morrisville where the annual fairs were held during the rest of its existence. The annual reports of the society furnish the names of many who have in its early days been interested in the farmers' progress in this county. Among those are Curtis Hoppin, in bringing in the first flock of sheep. General Cleaveland, Col. Lincklaen, Messrs. Whitman and Douglass of Sullivan, who improved the breed of cows, and John B. Yates, that of horses. Also the following in the various departments of stock raising have invited progress : Mr. Ward of Wampsville, Mr. Beaumont of Eaton, Mr. Burchard of Madison, Mr. David Osgood of Hamilton, Mr. Muir of Hamilton, Sanford P. Chapman of Clockville, Amos Scott of Brookfield, Judge Enos, Mr. Gage and Mr. Merchant of DeRuyter, Mr. George T. Taylor and Mr. Leonard Howes of Madison, Mr. Gilbert of Hamilton, Col. C. D. Miller of Peterboro, Mr. Ackley of Hamilton and Ellis Morse of Eaton.

So great was the interest in the different towns, that these were induced to organize town societies. The Brookfield Agricultural Society was organized in 1856 ; Canaseraga Agricultural and Mechanical Society was organized in 1858. Lebanon Agricultural Society, formed 1856 ; Hamilton Agricultural and Horticultural Association, formed 1857 :

Farmers' and Mechanics' Association of Fenner, formed 1857; Nelson Farmers' and Mechanics' Association, formed 1858; Farmers' and Mechanics' Association of Cazenovia, formed 1859; and the more recent Agricultural and Mechanical Association of Lenox.

MADISON COUNTY MEDICAL SOCIETY.—On the 29th day of July, 1806, the following eighteen persons met in Sullivan to organize the Madison County Medical Society, viz: Israel Farrell, Jonas Fay, James Moore, James Pratt, John D. Henry, John Dorrance, Jonathan Pratt, Wm. P. Cleaveland, Elijah Putnam, Elijah Pratt, Thomas Greenly, Amos S. Amsden, Constant Merrick, Stephen Percival, Zadoc Parker, Rufus Holton, Asa B. Sizer, Asahel Prior.

First President, Israel Farrell; Vice President, Jonas Fay; Secretary, Elijah Pratt.

This was an active, efficient body, striving to elevate the medical profession, working in harmony with the reforms of the day, and as early as 1830, so far gave its influence to the temperance cause, as to pass resolutions in one of their meetings, denouncing the use of intoxicating liquors as a beverage, discountenancing the traffic, and dispensing with its use in the medical practice, as far as was possible. This Society has continued its regular meetings up to this day.

Present officers are: President, A. L. Saunders; Vice President, Dr. H. W. Carpenter; Secretary, Dr. D. D. Chase; Treasurer, ———.

MADISON COUNTY AUXILIARY BIBLE SOCIETY, was formed October, 1816. From that date to the present it has continued its sittings, faithfully prosecuting its humanitarian labors and christianizing the people. It is to be regretted that we have not the names of those who originated a society which has so long benefited our county. Its donations have been up to 1858, \$5,701.51. Remittances for Bibles, \$6,814.87.

THE MADISON BAPTIST ASSOCIATION, was organized in the year 1808. There was then several Baptist Churches

in Madison County, mostly belonging to the Otsego Association. The needs of the new country and the increasing number of churches, led to a Conference held in Cazenovia October 15, 1806, by delegates from sixteen churches, with reference to forming another Association. August 26, 1807, the 2d Brookfield, Cazenovia, De Ruyter, Eaton, Fabius, German, Hamilton, Homer, Lisle, Madison, Manlius, Nelson, 1st Pompey, 2d Pompey, Smithfield, Sherburne, Sangerfield and Truxton churches, met by delegates in Conference, in Pompey. The Revs. Vining, Robertson and Spencer, came as delegates from the Otsego Association. To the new body then formed they gave the name of "The Madison Baptist Association," which was duly recognized at its first anniversary held in German, now Pitcher, Chenango Co., August 31, and September 1, 1808. An unbroken series of minutes from that time to the present shows its changes, labors and success.

Much was done by supplying destitute churches within its bounds with preaching, and considerable missionary work was done in northern and western New York by John Peck, Elisha Ransom, Joel Butler, Alfred Bennett, Ashbel Hosmer, John Lawton, Nathan Baker and Hezekiah Eastman. In 1815, a Missionary Society was formed within the bounds of the Association, auxiliary to the Baptist Board of Foreign Missions. The Hamilton Literary and Theological Seminary, now more generally called Madison University, has also risen within the bounds of this Association, and through the influence of the beloved Hascall and Kendrick, it was wedded to the churches, and the churches to it. Within the last thirty-five years, fourteen Baptist brethren and sisters, belonging to this county, have become foreign missionaries. Through all the pioneer service, men and women have not been wanting, who were capable and willing to endure hardship as good soldiers of Jesus Christ—brave and decided servants of God, who were not afraid to do their

duty. Proofs are on record that the evangelical efforts of those early days were efficiently aided by the sisters; "many a Deborah arose a mother in Israel; many a beloved Persis labored much in the Lord; many a Phebe served the church, and many a Mary bestowed much labor on Christ's weary ministers."

The Semi-Centennial Anniversary Meeting was held in Cazenovia Village, September 8 and 9, 1858.

This Association has of late years combined with its meetings, the Madison Baptist Sabbath School Association. The two, form a society whose annual and semi-annual meetings held at different points, are full of interest.

THE MADISON COLONIZATION SOCIETY, was organized June 8, 1830. Its first officers were Dr. Nathaniel Kendrick, President; C. S. Jackson and Gerritt Smith, Vice-Presidents; Rev. E. White, Secretary; Epenetes Holmes, Treasurer; Stephen F. Blackstone, Rev. Daniel Hascall, Edward Lewis, Rev. T. Mills and Prof. Barnas Sears, Managers. The society had for its object the gradual emancipation of slaves, (to the end that slavery might be extinguished,) and their return to Africa effected by the planting of colonies. The Liberia colony was the work of the Colonization Society of the United States. Madison County Colonization Society was merged into the Madison County Anti-Slavery Society in 1835.

A COUNTY TEMPERANCE SOCIETY was in existence between the years 1825 and '35. Andrew Yates, Nathaniel Kendrick, Samuel T. Mills and Gerrit Smith, were its leaders.

THE MADISON COUNTY HOMOEOPATHIC MEDICAL SOCIETY, was organized at Morrisville, July 4, 1865. President, Dr. D. D. Loomis, Morrisville; Vice-President, Dr. Ira C. Owen, Sherburne; Secretary and Treasurer, Dr. Geo. B. Palmer, Hamilton; Censors, Drs. E. A. Wallace, G. L. Gilford, and Geo. B. Palmer.

MADISON COUNTY LODGE I. O. OF G. T., is a secret temperance organization, having for its object the promotion of total abstinence, the reformation of inebriates, the suppression of the sale of intoxicating drinks, and in all ways, promoting the interests of temperance.

The Association first met May 14th, 1868, at Oneida, where the Articles of the Association were drafted. Quarterly meetings were held with the subordinate lodges in different towns.

Madison County Lodge was formally organized May 13th, 1869, (said meeting being held at Nelson Flats,) in accordance with the Constitution of the Grand Lodge of New York, and the Constitution and By-Laws drafted for the County Lodge were adopted.

Henry Brown of Brookfield, was its first C. C. T ; L. E. Bonney of Georgetown, P. C. C. T. ; C. W. Hatch of New Woodstock, C. S. William Girvin of Oneida, was elected C. C. T. for the year 1870, and has continued in that office since ; Mrs. L. M. Hammond of Eaton, C. S., in 1871, was succeeded by J. H. Messenger of Madison, in 1872 ; Rev. B. W. Hamilton was appointed C. D. in 1870, and has continued in that office since. There are fourteen good, working subordinate Lodges in the County, over which this Lodge has supervision, namely : Oneida Chief, Oneida ; Alert, Canastota ; Owahgena, Cazenovia ; Morning Light, New Woodstock ; Clockville ; Madison ; South Brookfield ; West Eaton ; Chittenango ; Nelson Flats ; Perryville ; Brookfield Central, Clarksville ; Poolville ; Dundee, Oneida Valley.

MADISON COUNTY MUSICAL SOCIETY, was organized about 1830, having for its object, improvement in sacred music. The public meetings of the Society, held at different points in the county, were addressed by eminent speakers, and the popularity of their concerts drew large and enthusiastic audiences. The name of S. Glidden was popular among them as a leader and teacher of vocal music. From among the officers who served in this society we give the follow-

ing names : Dr. Onisimus Mead, Nelson ; Roswell Thompson, Eaton ; Eli Buell, Hamilton ; Wm. L. Palmer, Lenox ; Dr. John Putnam, Madison ; Hiram C. Paddock, Fenner ; Oren Stephens, Smithfield ; Elijah Buell, Lebanon ; Alfred Goodrich, Cazenovia ; Gurdon Hall, Georgetown ; Moses Parmlee, Sullivan ; Hosea Clark, Brookfield ; Thomas C. Nye, De Ruyter.

To the above names is added Alexander Simpson of Eaton.

The recent County Musical Associations are a revival of the same spirit in the sons and daughters of the old musicians of Madison County.

MADISON COUNTY UNION SABBATH SCHOOL ASSOCIATION was organized September 26th, 1866. Years previous there had been a Sabbath School Union Society, which had an existence of several years' duration. This sowed the seed which blossomed in the present organization. First officers of the present Association, James Barnett, Peterboro, President ; Frank Phelps, Cazenovia ; James Walrath, Chittenango ; Rev. D. McFarland, Oneida, and Rev. M. S. Hard, Morrisville, Vice Presidents ; C. D. Rose, Hamilton, Recording Secretary ; L. P. Clark, Morrisville, Corresponding Secretary ; Jonathan Wells, Morrisville, Treasurer.

The present officers are : J. D. Avery, Hamilton, President ; Rev. B. W. Hamilton, Canastota, Recording Secretary.

MADISON COUNTY PROCEEDINGS FROM 1806 TO 1810.

At the first general election held in and for the county of Madison, Erastus Cleaveland of Madison, and Sylvanus Smalley of Sullivan, were elected Members of Assembly over Jonathan Morgan of Brookfield, and John W. Bulkley of Hamilton.

The first county officers, including Justices of the Peace, were appointed by the " Council of Appointments," and were as follows :—

Common Pleas Judges.—Sylvanus Smalley, Sullivan ; Peter Smith of Peterboro ; Edward Green of Brookfield ; Elisha Payne of Hamilton ; David Cook of Sullivan.

Sheriff—Jeremiah Whipple, Cazenovia.

Under Sheriff—Levi Love, Hamilton.

County Clerk—Asa B. Sizer, Hamilton.

Deputy Clerk—Samuel Sizer, jr., Hamilton.

Surrogate—Thomas H. Hubbard, Hamilton.

Coroner—Jabish N. M. Hurd, Cazenovia.

At this time there were only five towns in Madison county, viz :—Brookfield, Cazenovia, De Ruyter, Hamilton and Sullivan. The justices appointed for these towns were :—

Oliver Brown, Daniel Maine, Henry Clark, jr., Jonathan Morgan, Samuel Marsh and Edward Green, Brookfield ; David Tuthill, Samuel S. Breese, Phineas Southwell, Perry G. Childs, Elisha Williams, Daniel Petrie, William Powers and Joshua Hamlin, Cazenovia ; Eli Gage, Hubbard Smith and Eleazer Hunt, De Ruyter ; Joseph Morse, Simeon Gillett, Benjamin Pierce, Erastus Cleaveland, Elisha Payne, Amos Maynard, Russell Barker, Geo. Crane, Winsor Coomar (now spelled Coman), Hamilton ; Gilbert Caswell, Samuel Foster, Walter Beecher, Joseph Frost, Sylvanus Smalley, Peter Smith, David Cook, William Hallock, James Campbell and Joseph Yeaw, of Sullivan.

The first deed recorded in the Madison County Clerk's office, was from John Lincklaen of Cazenovia, and Gerrit Boon, "formerly of Oneida County," to Elisha Farnham of Cazenovia. The deed is dated April 5, 1806 ; acknowledged May 5, 1806, before Perry G. Childs, Esq., Master in Chancery, and was recorded on the 7th of May, 1806. The premises conveyed were about 54 acres of lot P. S. of the 4th Allotment of New Petersburg, lying in the very heart of the present village of Cazenovia, and yet the consideration was but \$648.

The first supervisors were : Stephen Hoxie, Brookfield ; Lemuel Kingsbury, Cazenovia ; Jeremiah Gage, DeRuyter ; Erastus Cleaveland, Hamilton, and Jacob Patrick, Sullivan.

A Brigade had been formed in the county, under the command of General Jonathan Foreman.

Among the Military officers in commission, in 1806, were Capt. Noyes Palmer, (afterwards Major-General) ; Capt. David Matthews of Sullivan ; Lieut. Ethan Clark of Leonardsville ; Ensign Oliver Clark of Lenox ; Ensign Peter Chappell of Hamilton, who were living a few years since. There were also Lieut. Oliver Babcock, and Adj't Phineas Babcock of Clarksville, brothers, who died in 1854.

In 1807, several new towns were formed, and the list gives Brookfield, Cazenovia, DeRuyter, Eaton, Hamilton, Lebanon, Madison, Nelson, Smithfield and Sullivan,—ten instead of five towns.

The two political parties of 1807, were Federals and Republicans (Democrats), and between them there was a desperate struggle for victory, it being supposed that the result of the election would fix the future political complexion of the county. That year, Sylvanus Smalley, Democrat, and John W. Bulkley, Federalist, were elected to Assembly, making it a drawn battle. Peter Smith was appointed First Judge of the Court of Common Pleas, and Oliver Brown appointed Common Pleas Judge in the place of Judge Cook.

Judges Smith and Brown were both decided Federalists, and warm supporters of Governor Lewis in opposition to Daniel D. Tompkins, and were doubtless appointed in consideration of their political services, yet at that period, the judiciary when once appointed, were comparatively free from political influences.

Henry Clark, jr., Brookfield ; Elisha Williams, Cazenovia ; Robert Avery, Eaton ; John Hall, Hamilton ; John

W. Bulkley, Lebanon; Amos W. Fuller and Stephen F. Backstone, Madison; John Dorrance, Asa Dana and Sanford G. Calvin, Smithfield, and Jacob Patrick, Sullivan, were appointed Justices of the Peace for the year 1807.

The Military Commissions were as follows: Nathaniel King of Hamilton, Brigadier General; Zebulon Douglass of Sullivan and Nathaniel Collins, Lieutenant Colonels; Amos Maynard and Erastus Cleaveland of Madison, Majors; Daniel Petrie of Smithfield, William Hallock of Sullivan, Jacob Balcom, Nathan Crandall and Gaylord Stevens, Captains; Daniel Olin, Roswell Hutchins, Ambrose Andrews, Timothy Brown, Nicholas Woolaver, Benjamin Wilber, Seth Miner, Charles Huntington, William Bradley, Jabez Lyon, Daniel Jones, Stephen Lee, Samuel Rawson, Asa Randall, Oliver Clark and Sylvester Clark, Lieutenants; Pardon Barnard, Martin Lamb, William Abercrombie, Gilbert Reed, Albert Beecher, Jonathan Nye, John Chambers, Elihu Foote, Stephen Clark, jr., and Thomas Wylie, Ensigns; Meses H. Cook, Adjutant; Asahel Prior, Surgeon.

The election of 1808, gave Sylvanus Smalley the place of State Senator, and Daniel Van Horne, John W. Bulkley and Oliver Brown a seat in the Assembly. The State "Council of Appointments," being Democratic at this period, placed in office the following for this County:

Judges of the Court of Common Pleas:—Erastus Cleaveland of Madison, and Hubbard Smith of DeRuyter.

Justices of the Peace:—David Waterman, Brookfield; Elisha Farnham, Samuel Ackley and William Card, Cazenovia; Daniel Alvord and Josiah Purdy, DeRuyter; John Pratt, Eaton; Daniel Smith and Eleazer Sweatland, Hamilton; Amos Maynard, Amos Burton and Gilbert Stebbins, Madison; Isaac Bumpus, Ebenezer Lyon and David Wellington, Nelson; Daniel M. Gillett, Wright Brigham, David Tuttle, Thomas Dibble and Joshua Hamlin, Smithfield; John Lee and John Knowles, Sullivan.

It is believed that the following persons were Supervisors for the year 1808: Jonathan Morgan, Brookfield; Eliphalet S. Jackson, Cazenovia; Eli Gage, DeRuyter; David Gaston, Eaton; Reuben Ransom, Hamilton; John W. Bulkley, Lebanon; Erastus Cleaveland, Madison; Ebenezer Lyon, Nelson; Asa Dana, Smithfield; Jacob Patrick, Sullivan.

Congress had, in the year 1808, placed an embargo upon all American shipping. This bore hard upon the northern and middle States, particularly upon the State of New York, which, at that period, was the greatest grain producing State of the Union, by preventing the exportation of her surplus grain. The Federalists denounced the embargo, and in the State election of April, 1809, this party succeeded in both County and State. For this county, Daniel Van Horne, John W. Bulkley and Amos B. Fuller, Federalists, were elected to Assembly by a large majority. But the incumbent "Council of Appointments" was continued through the year, and which, being nearly all Democrats, only the following appointments were made for this year:

Samuel Marsh, Brookfield, Judge of Common Pleas; Dennison Palmer, Brookfield, Coroner.

Justices of the Peace.—Samuel Livermore, Charles L. Usher and Samuel Marsh, Brookfield; Philip Wager, Roswell Harrison and Chauncey Butler, Sullivan.

Sylvanus Beckwith of Hamilton, was appointed a Lieutenant, and Zenas Nash and Rufus Skeel of Hamilton, Ensigns.

In February, 1810, the Council of Appointments was again changed, and being composed of a majority of Federalists, the following appointments were made for this county:

Common Pleas Judges.—Oliver Brown of Brookfield, Stephen F. Blackstone of Madison, Jeremiah Gage of

DeRuyter, and James Green, in place of Judges Smalley, Cleaveland, Edward Green and Hubbard Smith, removed

Sheriff.—William Hatch, in place of Jeremiah Whipple.

Coroners.—Samuel Woods jr., Madison; Myndert Wemple, Sullivan; John D. Blish, Hamilton, and Daniel Russell DeRuyter.

Justices of the Peace.—Ezra Sexton, James McElwain, Daniel Watson and William Russell, DeRuyter; Robert Henry and James Pratt, Eaton; Ezra Fuller and Erastus Daniels, Hamilton; John Sheldon, Josiah Lasell and Elisha Wheeler, Labanon; Nathaniel Hall and Ichabod S. Spencer, Lenox; Levi Morton and Seth Blair, Madison; David Cook, Asa Dana and Nehemiah Huntington, Smithfield; David Beecher of Sullivan.

Thus the reader obtains a glimpse of the management of civil affairs under the first constitution, when the celebrated "Council of Appointments," controlled in so many departments.

The various changes made, and the selection of men by the people of our county, may be seen in the following civil list:—

CIVIL LIST.

Judges of Madison County Courts.

First, Judge Peter Smith, Peterboro, appointed June 10, 1807.
Served till 1821.

Judge, Justin Dwinnell, Cazenovia, appointed Feb. 7, 1823.

" James B. Eldridge, Hamilton, " Mar. 16, 1833.

" John B. Yates, Chittenango, " Mar. 16, 1836.

" Thomas Barlow, Canastota, " Jan. 24, 1843.

" James W. Nye, Hamilton, " June.—1847.

" Sidney T. Holmes, Morrisville, " Nov.—1851.

" Joseph Mason, Hamilton, " Nov.—1863.

Sylvanus Smalley was Judge when Madison County was formed in 1806.

Surrogates of Madison County.

Judge, T. H. Hubbard, Hamilton, appointed Mar. 26, 1800.

" Asa B. Sizer, Madison, " Feb. 26, 1811.

" John G. Stower, Hamilton, " Feb. 19, 1821.

" Otis P. Granger, Morrisville, " Apr. 13, 1827.

Judge Jas. B. Eldridge, Hamilton, appointed Feb. 18, 1840.

" James W. Nye, Hamilton, " Feb. 18, 1844.

" Chas. L. Kennedy, Morrisville, elected Nov.—1867.

" " " " re-elected " 1871.

Judge of the Court of Appeals, Charles Mason of Hamilton, appointed Jan. 20, 1868; he still continues in the office.

Sheriffs of Madison County.

Jeremiah Whipple, Cazenovia,	appointed Mar. 26, 1806
William Hatch, "	" Mar. 5, 1810
Jeremiah Whipple, "	" Feb. 5, 1811
Elijah Pratt, Smithfield,	" Mar. 25, 1814
John Matteson, Nelson,	" Feb. 28, 1815
Moses Maynard, Madison,	" Mar. 2, 1810
Ezra Cloyes, Morrisville,	" Feb. 19, 1821
Ezra Cloyes, Morrisville,	elected Nov. 1822
Ezekiel Carpenter, Cazenovia,	" " 1825
Pardon Barnard, Lenox,	" " 1828
Joseph S. Palmer, Lenox,	" " 1831
Thomas Wylie, Lebanon,	" " 1834
John M. Messenger, Smithfield,	" " 1837
Isaac Brown, Brookfield,	" " 1840
Samuel French, Sullivan,	" " 1843
William B. Brand, Brookfield,	" " 1846
Francis F. Stevens, Eaton,	" " 1849
Stephen M. Potter, Cazenovia,	" " 1852
Milton Barnett, Smithfield,	" " 1855
Sanford P. Chapman, Lenox,	" " 1858
William F. Bonney, Eaton,	" " 1861
Asahel C. Stone, Smithfield,	" " 1864
Andrew J. French, Morrisville,	" " 1866
Edwin R. Barker, Morrisville,	" " 1869

County Clerks.

Asa B. Sizer, Madison,	appointed March, 26, 1806
Samuel S. Foreman, Cazenovia,	" " 5, 1814
Josiah N. M. Hurd, Cazenovia,	" Feb. 28, 1815
Bennett Bicknell, Morrisville,	" " 19, 1821
Bennett Bicknell, Morrisville,	elected Nov. 1822
— John G. Curtis,	" " 1825
Andrew Scott Sloan,	" " 1831
Alexander Donaldson, jr.,	" " 1837
Lewison Fairchild, Cazenovia,	" " 1840

Zadoc T. Bentley, DeRuyter,	elected Nov. 1843
Andrew S. Sloam,	" " 1846
Lorenzo D. Dana, Fenner,	" " 1849
Lucius P. Clark, Morrisville,	" " 1852
William E. Lansing, Chittenango,	" " 1855
Charles L. Kennedy, Morrisville,	" " 1858
Loring Fowler, Morrisville,	" " 1861
Calvin Whitford, Brookfield,	" " 1864
Nathan Brownell, Hamilton,	" " 1867
Alfred D. Kennedy, Lenox,	" " 1870

County Treasurers.

Since 1848. [The author has been unable to get this further back.]

Clark Tillinghast, Morrisville,	elected Nov. 1848
Lyman M. Kingman,	" " 1851
Henry F. Williams,	" " 1854
Alexander M. Holmes, Morrisville,	" " 1860
David F. Payson, Eaton,	" " 1866
Charles T. Bicknell, Morrisville,	" " 1869

District Attorneys.

Daniel Kellogg, Sullivan,	appointed Feb. 30, 1809
Thomas H. Hubbard, Hamilton,	" " 26, 1816
" " "	" June 11, 1818
William K. Fuller, Chittenango,	" March 26, 1821
Philo Gridley, Hamilton,	" ——— 1829
Justin Dwinnell, Cazenovia,	" ——— 1837
Charles Mason, Hamilton,	" ——— 1845
Henry C. Goodwin, Hamilton,	elected Nov. 1847
William E. Lansing, Chittenango,	" " 1850
David J. Mitchell, Hamilton,	" " 1853
Asahel C. Stone, Smithfield,	" " 1856
Albert N. Sheldon, Hamilton,	" " 1859
Delos W. Cameron, Cazenovia,	" " 1862
Lambert B. Kern, DeRuyter,	" " 1865
Alexander Cramphin, Morrisville,	" " 1868

State Senators from Madison County.

Sylvanus Smalley, Lenox, Western Dist.,	1809-10-11-12
Bennett Bicknell, Morrisville, "	1815-16-17-18
Thomas Greenly, Hamilton, 5th Dist.	1823-4-5
Charles Stebbins, Cazenovia, "	1826-7-8-9

John G. Stower, Hamilton, 5th Dist.	1833-4-5
Joseph Clark, Brookfield, "	1839-40-1-2
Thomas Barlow, Canastota, "	1844-5-6-7
Asahel C. Stone, Peterboro, 23d Dist.	1850
Simon C. Hitchcock, Cazenovia, "	1854-5
John J. Foote, Hamilton, "	1858-9
James Barnett, Smithfield, "	1866-7

Members of Congress from Madison County.

William S. Smith, Lebanon, 17th Dist.	1813-15
" " " "	1815-17
Thomas H. Hubbard, Hamilton, "	1817-19
" " " "	1821-23
Justin Dwinnell, Cazenovia, 22d Dist.	1823-25
John G. Stower, Hamilton, "	1827-29
Thomas Beekman, Peterboro, "	1829-31
William K. Fuller, Chittenango, 23d Dist.	1833-35
" " " "	1835-37
Bennett Bicknell, Morrisville, "	1837-39
Edward Rogers, Madison, "	1839-41
Lawrence A. Foster, Morrisville, "	1841-43
William J. Hough, Cazenovia, "	1845-47
* Gerrit Smith, Peterboro, 22d Dist.	1853-54
Henry C. Goodwin, Hamilton, fill vacancy, "	1854-55
" " " "	1857-59
William E. Lansing, Chittenango, "	1861-63
Sidney T. Holmes, Morrisville, "	1865-67

Members of Assembly from Madison County.

TOWN OF BROOKFIELD.—Stephen Hoxie, [for Chenango County.] 1803; Stephen Hoxie, 1804; Oliver Brown, 1808-9, and in 1816; Henry Clark, 1811 and 1822; Dennison Palmer, 1819; Joseph Clark, 1824 and in 1828; John Davis, 1833; Joseph Clark, again in 1835; Wait Clark, 1837; Thomas Keith, 1844; John T. G. Bailey, 1848; Dennis Hardin, 1853; William H. Brand, 1862 and 1863; David L. Fisk, 1870.

CAZENOVIA.—Jonathan Foreman, [for Chenango Co.] 1801; James Green, [for Chenango Co.] 1803; Luther Waterman, [for Chenango Co.] 1804 and 1805; Justin Dwinnell, 1820-21, and in 1822; Jacob Ten Eyck, 1826; Lemuel White, 1827; John Williams, 1829; Jesse Kil-

* Resigned.

bourn, 1833; William J. Hough, 1835 and 1836; Simeon C. Hitchcock, 1842; Stephen M. Potter, 1846; Thomas O. Bishop, 1850; Thomas P. Bishop, 1857; Lester M. Case, 1858; George L. Rouse, 1863.

DERUYTER.—James Nye, 1818; Elias P. Benjamin, 1825; James Nye, 1825; Benjamin Enos, 1834, also in 1839 and 1840; Stephen G. Sears, 1845; David Maine, 1849; Simeon Rider, 1859; Joseph W. Merchant, 1869.

EATON.—Bennett Bicknell, 1812; John D. Henry, 1812 and 1813; Windsor Coman, 1814 and 1815; Robert Henry, 1831; Uriah Leland, 1839; Calvin Morse, 1842; Albert G. Purdy, 1857; Gardiner Morse, 1866.

FEXNER.—Daniel M. Gillett, 1823; Herman Van Vleck, 1820 and 21 [for Smithfield]; Daniel M. Gillett, 1832; Sardis Dana, 1834; Ralph I. Gates, 1844; Francis A. Hyatt, 1861.

GEORGETOWN.—Stephen B. Hoffman, 1831; William F. Bostwick, 1838; Horace Hawks, 1846; John Clark, 1850; Alfred A. Brown, 1865.

HAMILTON.—Samuel Payne. [for Chenango Co.] 1804; Samuel Payne, 1806; Jonathan Olmstead, 1812 and 1813; James B. Eldridge, 1816, 1817; Jonathan Olmstead, 1816 and 1817; Thomas Greenly, 1818 and 1819; Amos Crocker, 1820; Thomas Dibble, 1826; James B. Eldredge, 1827 and in 1829; William Lord, 1838; Seneca B. Burchard, 1841; Lorenzo Sherwood, 1843; Henry L. Webb, 1852; Gilbert Tompkins, 1855; Orrin B. Lord, 1861; D. Gerry Wellington, 1867.

LENOX.—Sylvanus Smalley, 1806 and 1807, also in 1808; Nathan Hall, jr., 1816; Pardon Barnard, 1822; Thomas Spencer, 1824; Sylvester Beecher, 1827; John Whitman, 1831; Nehemiah Batchelor, 1832; Jason W. Powers, 1835; Silas Sayles, 1837; Daniel Van Vleck, 1841; Venoni W. Mason, 1843; Thomas T. Loomis, 1846; George B. Rowe, 1852; Franklin M. Whitman, 1854; Aaron Brush, 1855; John Snow, 1856; Albert G. Purdy, 1862; Benjamin F. Bruce, 1867; Leonard C. Kilham, 1868 and 1869, and 1870.

LEBANON.—John W. Bulkley, 1808, 1809, 1810 and 1811; Curtis Hoppin, 1823; Egidrian Gray, 1836; Henry Palmer, 1843; Franklin B. Hoppin, 1851; David Clark, 1860; Bushrod E. Hoppin, 1867.

MADISON.—Erastus Cleaveland, 1807; Amos B. Fuller, 1810; Stephen F. Blackstone, 1814; Moses Maynard, 1816 and 1817; David Woods, 1818; Levi Morton, 1820; Wm. Berry, jr., 1820 and 1821; Rutherford Barker, 1823; Wm. Manchester, 1830; John Head, 2d, 1832; Erastus Cleaveland, 1833; Isaac Coe, 1837; Daniel Barker, 1840; Geo. W. Taylor, 1847; Samuel White, 2d, 1854 and 1856; John W. Lippett, 1864.

NELSON.—Eliphalet S. Jackson, 1816 and 1820; Eri Richardson, 1828; Onisemus Mead, 1838; Oliver Pool, 1841; Alfred Medbury, 1844; Wesley M. Carpenter, 1868.

SULLIVAN.—Daniel VanHorn, 1808, 1809 and 1810; Zebulon Douglass, 1811; Walter Beecher, 1812 and 1813; David Beecher, 1814 and 1815; Solomon Beebe, 1819; John Knowles, 1828; William K. Fuller, 1829 and 1830; John B. Yates, 1836; Friend Barnard, 1839; Job Wells, 1842; John I. Walrath, 1845; Peter VanValkenburg, 1847; George Grant, 1848; Jerius French, 1851; Robert Stewart, 1858; Daniel F. Kellogg, 1864; Robert Stewart, 1867.

SMITHFIELD.—Elisha Carrington, 1814; Nehemiah Huntington, 1825 and 1826; John M. Messenger, 1830; Daniel Dickey, 1840; Robert G. Stewart, 1849; James Barnett, 1860; Caleb Calkins, 1866.

STOCKBRIDGE.—Henry T. Sumner, 1834; William Smith, 1845; Marsena Temple, 1853; Noah M. Coburn, 1859; Alvin Strong, 1865.

DELEGATES TO CONVENTION TO REVISE CONSTITUTIONS. In 1822, Barak Beckwith, Cazenovia; John Knowles, Chittenango; Edward Rogers, Madison. In 1846, Benjamin F. Bruce, Lenox; Federal Dana, Fenner. *In 1867, Lester M. Case, Cazenovia; Loring Fowler, Canastota.

PRESIDENTIAL ELECTORS FROM MADISON COUNTY. President, James Madison, 1808; William Hallock. President, James Madison, 1812; Thomas Hubbard, Hamilton. President, James Munroe, 1820; Elisha Farnham. President, Zachery Taylor, 1848; Oliver Pool, Nelson. President, Abraham Lincoln, 1860; John J. Foote, Hamilton. President, Abraham Lincoln, 1864; Robert Stewart, Chittenango.

MADISON COUNTY COURTS.

The first Court of Record held in Madison County, was a Court of General Session, "holden at the School House near David Barnard's in Sullivan, on Tuesday the 3rd day of June, 1806. Present—The Honorable Sylvanus Smalley, Peter Smith, Edward Green, Elisha Payne and David Cook, Esquires and Judges.

Grand Jurors:—Lemuel Kingsbury, gentleman, foreman; Samuel Thomas, Elisha Carey, Oreb Montague, Joshua Herrington, Rufus Pierson, John Needham, William Whitman, Joel Doolittle, George Ballou, Ebenezer Johnson, Abner Badger, Aaron Putney, Samuel Griggs, Phineas Dodge, David Barnard, Jacob Patrick, Elisha Starr, David Woodworth.

"John Matteson and Daniel Barber, constables to wait on the Grand Jury."

"The Grand Jury, after retiring and finding no presentments, returned and were discharged by the Court.

The Court adjourned without day. A. B. Sizer, Clerk."

The October term of this court, the same year, was held at the School House near the house of Elisha Payne in Hamilton. Present—The Honorable Peter Smith, Elisha Payne, Edward Green and David Cook, "Esquires and Justices of the Peace." William Hatch was appointed crier of the Court. "Ordered that this Court adjourn to the meeting house and convene forthwith."

Grand Jurors:—Stephen F. Blackstone, foreman; John Hoxie, Stephen Crumb, Daniel H. Coon, Paul Palmer, Seth Holmes, Thomas Leach, David Walters, Edward Newton, Samuel McClure, Levi Mantor, David Peebles, Ezra Fuller, Richard Butler, Oliver S. Wilcoxson, John Shapley, William McClenathan, Archibald Bates, Isaac Warren, Caleb Allen, Joseph Cooley, Ebenezer Corbin, Samuel Howard and David Barber.

It was—"Ordered, the seal procured by the Clerk, with the device of suspended scales, beneath which a sceptre lying horizontally, entwined by a serpent, a star in the center of the whole, and the whole encircled with '*Madison County, incorporated in 1806*,' &c. and it is hereby the seal of this Court." No further business of any note was transacted at this term.

CAPITAL TRIALS AND CONVICTIONS.

Madison County Oyer and Terminer, July 3rd, 1807. This was the first session of this court held in this county, and was held in the school-house near David Barnard's, in Sullivan. Present, Hon. William W. Van Ness, Judge of the Supreme Court, Peter Smith, Judge of Madison County, Elisha Payne and David Cook, Assistant Justices.

Grand Jurors present, Jonathan Morgan, foreman; Timothy Gillett, jr., Isaac Ingersoll, Isaac Morse, Samuel Thomas, Jabez Abel, Elisha Starr, Timothy Brown, Elisha Farnham, Allen Dryer, jr., Elisha Severance, Dennison Palmer, Samuel Marsh, George Dalrymple, Erastus Cleaveland, Wright Brigham, Daniel Petrie, Abraham Mattoon, Ephriam Bliss, Robert Avery, Barry Carter, James D. Cooledge, John Marble.

It was ordered that this court adjourn to the barn of Sylvanus Smalley, and convene forthwith. The celebrated Hitchcock case was to be tried, hence this order. Griffin Watkins and John Leet, constables, were each fined two dollars for non-attendance; Eli F. Hill, juror, was fined two dollars for non-attendance. The first indictment, the people against Daniel R. Baxter, for assault and battery, was speedily disposed of, but little action being taken in the case, and the prisoner discharged.

The following indictment was presented by the Grand Jury:

The People	}	Indicted
agt.		for
Alpheus Hitchcock.		Murder.

The prisoner plead not guilty. The court adjourned till six o'clock A.M., July 4th. The trial came on July the 4th. Thomas R. Gold was counsel for the prisoner. The petit jurors sworn this day, were:—Jeremiah Gage, Ebenezer Caulkins, John Anguish, Jabez Crocker, Thomas Marvin, David Barrett, James Tucker, James Gault, Caleb Allen, Amos Hill, John Barber, Joseph Smith.

The charge against Hitchcock was, that he had on the 6th day of April, 1807, procured poison and administered it to his wife, with intent to kill, and which had produced her death in a few hours.

The witnesses sworn for the people were:—Prudence Stacy, Elijah Putnam, Samuel Barber, Betsey Barber, Levi Love, Asa B. Sizer, Jonathan Pratt, Ezra Woodworth, Sussannah Woodworth, Francis Guitteau, Moses Maynard, Wm. P. Simmons, Abraham W. Sedgewick and Lucy Bailey. Witnesses for the prisoner, Isaac Goodsell, Ephriam Clough, and Jacob Phelps.

The jury returned a verdict of "guilty," whereupon the court sentenced Alpheus Hitchcock to be hung on Friday the ensuing 11th of September, between the hours of one and three. This sentence was carried out, and he was hung in the village of Cazenovia, the gallows being erected at the east of the village, on the present farm of Mr. Parsons. This was the first execution in Madison County. It was made a public affair. Jeremiah Whipple was Sheriff.

[A few days previous to the murder, the great April snow storm of that year had prevailed. The 6th day of April (Sunday) the inhabitants turned out to clear the roads, the storm having ceased on Saturday. Hitchcock was one of the party, helping to clear the roads between where he lived (the Center) and the Corners (Madison Village). Having done their labor, the party dispersed to their several homes; Hitchcock, however, before going to his, called on the physician at the drug store at the "Corners," and purchased the arsenic with which he that evening poisoned his wife. At ten o'clock that night she lay a corpse in his house. Remembrance of the great storm, and this atrocious murder, was ever after associated, and the people called it the "Great Hitchcock Snow Storm." Hitchcock was a singing school teacher, and had fallen in love with one of his pupils, Lois Andrus, and took this diabolical course to rid himself of his wife. When Hitchcock stood upon the scaffold, awaiting the adjustment of the fatal noose, it is said he requested that the hymn, "Show pity, Lord! O Lord forgive," be sung in his favorite tune, "Brookfield." His wish was granted, and he was launched into eternity.]

TRIAL OF MARY ANTOINE.

The records in the County Clerk's Office in reference to this criminal case are very meagre. The name of the murderess is given, Mary Anthony instead of Mary Antone. The name of the girl murdered by her is not given. How-

ever, Mary Antone was tried and hung for the murder of an Indian girl. The records are as follows :

"Madison Oyer and Terminer, convened at the Court House in Cazenovia, on the 27th day of June, 1814. Present, Hon. Jonas Platt, Justice of Supreme Court ; Peter Smith, First Judge of Madison County Common Pleas.

Wm. Hopkins, { Assistant
Jonas Fay, { Judges.

The Trial commenced June 28th.

The People

vs.

Mary Anthony

alias

Polly Anthony.

Jurors Sworn: Reubin Bryan, Artemus Inman, Glover Short, Jesse Taylor, Samuel Chubbuck, Shaler Fyler, Isaac Morton, Eliab Perkins, Jason Leason, Nathan Smith, Ruggles Payne, Russell Barker, 2d.

Witnesses for the people: William Stone, John Myer: one paper read in evidence [undoubtedly from John Jacobs,] John C. Payne, Joseph B. Peck, Samuel P. Pierce.

Witnesses for prisoner: Adam Jordon, interpreter, Peggy Abraham, Peter Smith.

June 29th, sentenced to be hung on the 30th of September, at 10 o'clock, A. M.

Mary Antone was accordingly hung at Peterboro, the 30th day of September, 1814.

Madison County Oyer and Terminer, held at Morrisville, July 2nd, 1823, Judge Williams presiding.

The People

vs

Abram Antone. }

Judge Jonas Platt and General Joseph Kirkland were appointed by the court, counsel for the prisoner.

Antone was first indicted before the Court of Sessions in 1815, for the murder of John Jacobs.

The following persons composed the jury: Matthew B. Brooks, Oliver Whipple, James Clarke, Stephen B. Hoffman, Lewis Stanley, Luther Smith, Eben Ayer, Joseph Tucker, jr., Isaac Bumpus, Shubal F. Bunker, Timothy B. Chidsey, Daniel Warren.

Witnesses for the people : Mary Doxtater, Nicholas Jordon, Eunice Abrams, Jonathan Buna, Susannah Seth, Jno. Quincy. Witness sworn as interpreter, J. Dana.

Jno. Quincey and Allen Dryer were constables.

The prisoner plead "Not Guilty." The witnesses against him were principally uncultivated sons of the forest. But it was remarked that their testimony was given with a carefulness and precision scarcely to be expected. The testimony was clear and decisive. The counsel rested their defense altogether on this, "that the State of New York has no jurisdiction over the Indian tribes within her territory." The court, however, overruled the objection. The prisoner had always objected to a trial except by his own people. He said he had paid \$270 to the different tribes as a ransom, and thought it hard that he should die when he had made his peace with the Indians. Two or three tribes sent in petitions praying for his release, but the Oneidas, of which tribe he was said by some to have been a Chief, neglected it. This was said by some to be owing to the head Chief who was Antone's enemy. Without doubt, the Indians generally would have been glad of his release, though it is certainly a very singular circumstance that the same ones who volunteered in pursuit of him after the murder of John Jacobs, and to whom he was always an object of dread and fear, should turn and petition for him. The nations, however, did not generally assent to our jurisdiction over them, and they undoubtedly petitioned on that principle. The murder and the circumstances connected with it, are given in a biographical sketch drawn from a pamphlet published after his execution, wherein is obtained a glimpse of the character of one who was once the terror of all Madison County. The intensity of feeling which this trial produced between the two races, white and red, showed that it involved principles reaching beyond the fact of his having indulged a barbarous nature in destroying a fellow creature. It was the culminating strife between the elements of barbarism and civilization, and became the death struggle of barbarism in this region. (Note *a*.)

Madison Oyer and Terminer, March 27th, 1839."

Present: Hon. Robert Monell, Circuit Judge of the 6th Circuit; E. Rogers, B. Beckwith, E. Holmes and H. G. Warner, Esqrs., Judges of the County Courts.

The People
vs
Lewis Wilber.

} Indicted for the murder of
Robert Barber on the 30th
day of August, 1837.

Counsel for the Prosecution: J. Dwinell (District Attorney), B. D. Noxon and T. Jenkins, Esqrs.

Counsel for the Prisoner: J. A. Spencer and A. L. Foster, Esqrs.

The following Jury were empaneled for the trial of the cause: Conradt H. Cooper, Joseph C. Spencer, Ichabod S. Francis, Dyer Saxton, John R. Burdwin, Charles D. Crutenden, Bradley Parlin, Thomas J. Whiting, Daison Haskell, Ethan Bosworth, Benjamin C. Barton, Nathaniel C. Gregg.

Lewis Wilbur was executed at Morrisville, October 3rd, 1839.

Madison Oyer and Terminer.

October 21st, 1853.

The People
vs
John Hadcock.

} Duane Brown, Att'y for prisoner.

For the murder of Mrs. Mary Gregg.

Wm. E. Lansing, District Attorney.

Jurors: Wm. R. Spencer, David Irish, John L. Walrath, Silas T. Filer, John Hovey, Lucius Spencer, Frederic H. Way, Adolphus Blair, Hiram H. Merchant, John W. Johnson, Jacob Foland, Lewis Hamblin.

Witnesses for the people: Susan S. Gregg, James Low, Ephriam K. Gregg, Julius Treat, Cornelius Antone, Truman Benedict, Anson Crane, Jonathan M. Wilson, McKenzie Sumner, Easton J. Hostler, Frederic Hodges, Amideus Hinman, Samuel Barr, W. B. Parmelee, Frederic Snell, Henry Newkirk, Sarah Green, Wm. Page.

John Hadcock was sentenced to be hung December 21st, 1853, between the hours of ten and twelve o'clock, A. M.

There was an effort made through a petition of many persons, including the court which sentenced him, to effect a commutation of panishment to imprisonment for life in the State prison. The opinion being entertained by some that Hadcock was laboring under a species of insanity, and consequently not a fit subject for the gallows, the matter was laid before His Excellency, Governor Seymour, who

granted a month's stay of proceedings, and advised the summoning of a jury, inquiring into the facts before the Sheriff, to test the question. An order to that effect having been issued by District Judge Mason and concurred in by the County Judge, S. T. Holmes, the following jury were summoned and sworn, viz: Francis Parsons, Israel Ward, John H. Fuller, Oliver W. Webster, Cazenovia; Levi P. Greenwood, Joseph G. Norton, Powers R. Mead, Nelson; Albert G. Purdy, Simeon Graham, David H. Phipps, Eaton; George Warren, Georgetown, and Henry G. Beardsley, Hamilton. The inquisition commenced its session on the 13th of February, 1854. S. M. Potter, Sheriff, Madison County, presiding. D. Brown, Esq., of Morrisville, and S. B. Garvin of Utica, were counsel for prisoner. D. J. Mitchell and H. C. Goodwin, Esqrs., for the people.

John Potter, Jeremiah Cooper, Jonathan M. Foreman, John Gregg, Daniel Gordon, Abraham Gregg, Jeduthan Green, John Green, John Hadcock, Francis F. Stevens, J. M. Wilson, [Charles L. Thompson, Dr. James Moore and Dr. Franklin T. Maybury, were witnesses sworn.

After the examination of these witnesses the case was submitted to the jury, who, after deliberating on it two hours, returned saying they could not agree, and were discharged. The jury stood seven for, and five against the insanity of the prisoner. The Governor offered a further respite, if the District Judge should order another jury. As no such order was issued, the Sheriff was obliged to proceed in his duty, in carrying out the sentence which the court had passed upon the criminal. Accordingly the execution took place at a few moments before 11 o'clock, on Friday morning of the 24th day of February, 1854.

There has been other murders in Madison County, and some of them have greatly agitated the public mind, but in some cases the supposed murderer has not been convicted, the trial resulting in acquittal. Such was the case in the murder of John Buck of Nelson, the accused being William Zecker a German.

Other cases, among them the shocking murder of

Moses Johnson of Brookfield, in which no reliable clue to the murderer or murderers have been found.

Still other cases have resulted in trial, the verdicts being, conviction for the different degrees of manslaughter, punishable by imprisonment in the State Prison, or confinement in the Asylum for insanity. The recent case of John Maxwell, who was sentenced to be hung, being of that class. Before the time set for his execution arrived, a petition from the Court which tried him, to the Governor, had the effect to obtain commutation of his sentence to imprisonment for life, in the Auburn State Prison.

CHAPTER III.

BROOKFIELD.

Formation and Geography of the town.—History of the Clinton Purchase of Chenango Twenty Towns.—Incident.—The Carr farm of Edmeston.—Operations of Joseph Brant in this section in the days of the Revolution.—Stephen Hoxie and Daniel Brown, the Pioneers.—Incidents.—Company of Settlers in 1792.—First mills.—Purchase of Michael Myers, Jedediah Sanger and John I. Morgan.—Anecdote of Encounter with a Bear.—Button's Hill Creek.—The Falls.—Romantic Scenery.—Old Family Burial Grounds.—First Improvements.—Early Hamlets in the hill districts.—Home Farm of John I. Morgan.—Babcock's mills.—Unadilla Forks.—Humorous anecdote.—Obituaries.—Sketches of Pioneers.—Leonardsville ; its enterprises—Clarkville—North Brookfield.

This town was formed from Paris, Oneida County, March 5th, 1795. It originally embraced townships 17, 18 and 19, of Chenango Twenty Towns, and from the date of its formation till 1798 was a part of Herkimer County. From the latter date to 1806, it was a part of Chenango County. The 17th Township was taken off from Brookfield in 1805, to form Columbus, Chenango County.

The town lies in the south-east corner of the county ; is bounded north by Sangerfield and Bridgewater, Oneida County, east by the Unadilla river, south by the Unadilla river and Columbus, Chenango County, and west by the towns of Hamilton and Madison. Its surface is hilly and broken ; it is traversed longitudinally by a succession of ridges almost mountainous in some sections. The high

hills and deep valleys are crossed and re-crossed by roads, the old Skaneateles turnpike passing directly through the town from east to west. Aiming at mathematical directness, this broad highway may be seen from hill-top to hill-top, evading none of the steep passes along its way. It need be no matter of wonder to any one, that Brookfield hills should have gained a notoriety almost world-wide, after having traveled this turnpike. Near the western line of the town, on the north side of this road, towers one of the loftiest summits of the hills, appropriately named "Round Top," from which one of the most extensive views can be obtained, the hills of seven counties rising to the vision. On a clear autumn day, when the keen wind had chased away the obscuring haze, we could distinctly trace with the naked eye the outlines of woodland and meadow which draped the hills of nearly all Madison County, as it lay like a panorama spread out before us. Far to the westward rose some of the lofty peaks of Onondaga, and blue hills of Cortland; southward lay the long range of Chenango's heights; at the eastward the summits of Otsego and Herkimer, which, bordering the Unadilla, seemed strangely near; while at the northward, some of the villages in Oneida County were, as if unconsciously, contributing brilliant settings to the gem-covered landscape.

The Unadilla River is a beautiful stream, meandering through a rich and handsome valley. From the Forks southward, this water was once navigable for canoes. Beaver creek passing nearly through the center of the town, has a considerable fall, and is largely occupied by mill-seats along its whole length. Through the northwest corner of the town passes the most eastern branch of the Chenango. Several smaller streams, tributaries to these, traverse various sections of the town. The deep "Terrytown Swamp," so called, in which the Chenango branch has its rise, covers a portion of the northwest corner, which in the past has afforded an abundance of cedar tim-

ber. The prevailing soil of the town is a gravelly loam, though slate and other rock formations, cropping out here and there among the hills, change its nature locally in some degree; also, alluvial deposits enrich the valleys.

The Unadilla river from the earliest dates was a favorite fishing stream for the Aborigines, and lay within the Oneida Nation. The "Oneida Path" which led to the river, came into Brookfield from the southeast corner of Sangerfield, passing the northeast corner of Terrytown Swamp, (called by the Indians Ska-na-wis, or Great Swamp,) and led through this town to the Unadilla Forks.

As we have seen, this township was Nos. 18 and 19, of the celebrated "Twenty Towns," or "Clinton Purchase," being a large tract of land lying partly in Chenango County, partly in Madison County, and a township in Oneida County, which were purchased of the Oneidas by Governor George Clinton, in a treaty held at Fort Schuyler (Utica) in 1788. The sum paid for the tract was \$5,500, in goods, money, and a grist mill, besides an annuity of \$600. Although these things were wanted by the Indians, yet the wise heads of the Sachems foresaw the result of this wholesale cession of their lands. An incident is related which is said to have occurred when this treaty was made, aptly illustrating the final result of these treaties as they were to effect the Indian race. It was given by a sagacious Oneida Chief in the following practical manner:—

After the sale had been duly ratified, and Governor Clinton was sitting upon a log, the Chief came and seated himself very close by him. Out of courtesy the Governor moved along, when the Indian moved also, crowding still closer. The Governor then made another move; the Indian hitched along again close to him; and thus the moves were several times repeated, when at last Governor Clinton found himself off the log! Being considerably non-plussed he requested the meaning of this curious operation. The Chief sagaciously replied:—"Just so white man

crowd poor Indian; keep crowding; keep crowding; by and by crowd him clear off! where poor Indian then?"

Previous to this treaty, in the year 1785, a traveler passing through the locality where Leonardsville now is, found nothing but a well worn path,—a branch of the Oneida trail,—to guide his footsteps, while a miserable quagmire lay where the main street of that village now passes.

We infer that the quiet of the Brookfield hills and dales was often, in that far off day, broken in upon by the wild habits of the natives as they traversed the forests, or propelled their canoes and light batteaux upon the river. Joseph Brant and his followers often sailed upon the Unadilla, even past the borders of Brookfield. Relics were found by the earliest settlers near the Forks, which go to show that that locality had been a place of rendezvous for his notorious band. Among other things of minor importance, a five-pail kettle, half full of wrought iron nails, rusted into one mass, was found under a log near the ford at that place. All appearances indicated that they had been there many years, and were undoubtedly a part of the plunder taken by the Indians in their depredations against the whites.

The first saw mill at the Forks, (on the Plainfield side,) built by Capt. Caleb Brown, stood on the spot where, it is said, an Indian once murdered a white man.

Upon the eastern shore of the Unadilla, opposite a portion of Brookfield, lay the Edmeston Estate. This was a large tract of land ceded to Col. Edmeston, a British officer in the French war of 1763.* About 1770, Col. Edmeston sent Percifer Carr, a faithful soldier who had served under him, to settle upon the estate. Mr. Carr and his wife with their servants, were for a long series of years the only white inhabitants of the Unadilla valley. During the Revolution, Mr. Carr, it is believed, was friendly to the British Govern-

* The grant for this tract was obtained by Robert and William Edmeston, in 1770. See map of Susquehanna and Delaware, Doc. Hist. Vol. 1.

ment. The following letter by Brant to Mr. Carr, in the Indian's own orthography, we extract from Campbell's Annals of Tryon County:

"Tunadilla, (Unadilla,) July 6, 1777.

M. Carr—Sir: I understand that you are a friend to Government With sum of the settlers at the Butternuts is the Reason of my applying to you & those people for some provisions and shall be glad you would send me what you can spare no matter what sorte for which you shall be paid you helping an account of the whole.

from your friend
& hum'le Servt,
Joseph Brant."

To M. Persafer Carr.

That Mr. Carr was in sympathy with the cause of his countrymen and against that of the Colonies, can hardly be doubted, though there is no account that he at any time actually engaged in the struggle pending. There is no doubt, however, about one thing; that the Unadilla bore from this estate supplies to the British and Indian armies. The subjoined seems to confirm the view taken:—

"Tunadilla, July 9, 1778.

Sir: I understand by the Indians that was at your house last week, that one Smith lives near with you, has little more corn to spare. I should be much obliged to you, if you would be so kind as to try to get as much corn as Smith can spare, he has sent me five skipplles already of which I am much obliged to him and will see him paid, and would be very glad if you could spare me one or two your men, to join us especially Elias. I would be glad to see him, and I wish you could sent me as many guns as you have, as I know you have no use for them if you any; as I mean now to fight the cruel rebels as well as I can; whatever you will be able to sent'd me, you must sent'd me by the bearer. I am your sincere friend and humble serv't.

Joseph Brant."

To Mr. Carr.

P. S.—I heard that Cherry Valley people is very bold and intended to make nothing of us. They called us wild geese but I know the contrary.

Jos. B."

Before the close of the Revolution, a party of hostile Indians invaded the domain, killed the hired men, burned the barn, destroyed the property, and carried Mr. and Mrs. Carr into captivity. At first they were treated with great severity and for a time were made to follow them in all their expeditions, submitting them to every degradation, of which the following is but one of the many:—During their passage to Canada, whither they journeyed, sometimes in coming to rivulets or small sloughs, M. Carr was laid prone in the mud and water, to make a bridge for the savages to walk across upon! In the course of time, however, they became inured to the hardships of their slavery; their cheerfulness returned, and by teaching their masters many arts unknown to the Indians, they gained their favor, when equality in all things save liberty was accorded them.

At the close of the war in 1782, they were restored to freedom, when they returned to the Unadilla to find their home in ruins, and the cleared fields they had left, covered with briars and underbrush. One relic of the life that had been, was left to them, which they scarcely expected to find—their family horse—which had been overlooked by their captors. He had managed to subsist by roaming the woods and cropping the wild herbage and buds of trees through all those winters; and though reduced to little more than a skeleton, it was yet a sad comfort to behold the faithful animal lingering around the old home. Mr. and Mrs. Carr immediately applied their energies to the restoration of their abode to something like its original comfort, and however mistaken might have been their zeal in the beginning of the war, subsequent events gave a new direction to their sympathies; for here, in their at last peaceful, comfortable and retired home, they dispensed many kindnesses to the travel-worn emigrants who passed this route. Mr. Carr lived to an old age, and died without property. When his employer, Col. Edmeston, died, Carr was abandoned to want by the remaining heirs, suffering from poverty in his ad-

vanced years, until by the spirited interference of his neighbors, a piece of land was secured to him in fee-simple, on which his industry supported him until death.

As the agent of a wealthy family, resident in England, Mr. Carr was supposed to have in his possession, at times, large sums of money ; to secure which, when the perils of the revolution surrounded him, he buried the treasure near his dwelling. His long captivity and absence from his farm, the growth of wood, briars and weeds, the general extinction of common marks and signs, rendered his search for the buried money toilsome and fruitless. Such was the rumor when Carr returned to his home ; and like the silly tale of Kidd's money-chests, it has found believers, as appears by the fact that the earth has been upturned at the supposed places of deposit.

Early in the spring of 1791, a company of families in Rhode Island, having decided on removal westward, sent out their agents to purchase land in the Government tract of the Twenty Townships. Stephen Hoxie was one of the two agents thus deputed, who, with others of that company, came on the same spring. On their way they stopped at Albany, and made purchase of thirteen lots at fifty cents per acre. We have before us the original patent of the lot Mr. Hoxie chose for himself. It is dated the 3d day of May, 1791. The tract was described as situated in the County of Montgomery, on the west side of the Unadilla, distinguished as Lot No. 96, of Township 19, of Twenty Townships. This lot contained 350 acres. As in other ancient patents, the State reserved all gold and silver mines ; also, five acres in each hundred was reserved for highways. We have here also the signature of Geo. Clinton, near which is attached the ponderous "Great Seal of the State of New York," the one in use at that period, and which bears the the insignia devised by the Provisional Government of 1777.

In due season Mr. Hoxie and his companions reached

the hospitable abode of Mr. Carr, on the eastern shore of the Unadilla. Resting but a short time they eagerly pushed forward into the unbroken township of No. 19, cutting the first road, directing its course up the valley, northerly, to the location of lot No. 96. Here, between the base of the hill and the swampy valley, the stakes were struck for the first domicil in the wide wilderness of Brookfield.

In the early summer, at about the time of Mr. Hoxie's arrival, Capt. Daniel Brown, of Connecticut, with his family and a few friends whom he had induced to join him in the expedition, took up their journey for the "far west." It had been their intention to settle in the Genesee country ; but unforeseen events induced them to take a southerly route, and late in June, 1791, they reached the Carr farm. The kind invitation Mr. Carr extended to them to rest a few days at his place, and reconnoitre the surrounding country, was gladly accepted, for they had become weary and dispirited from the many obstacles unavoidably encountered in their long and toilsome journey, which had been performed with an ox team, and had occupied twenty-one days. The rich lands of the Unadilla attracted their attention, and a nearer examination of the opposite shore revealed beauties and advantages more promising than they had looked for, presenting temptations which overcame their attractions toward the Genesee. Upon inquiry they found a tract of land which had been ceded by the Indians directly to the State, of which a clear title could be obtained and at an exceeding low rate. Accordingly, a few miles above the Carr farm, on the west and opposite bank of the Unadilla, on lot eighty-two, nineteenth township, Capt. Daniel Brown selected his abode, and with his wife, two sons, Isaac and Nathan, and one daughter, Desire, became the first *settled* family of the town of Brookfield.

Captain Brown began the first operations for his settlement on the fourth day of July, 1791. He and the pio-

neers who had joined him, were men who had passed through the soul-stirring scenes of the revolution—who felt, in all its grandeur and significance, the full meaning of the word “Independence.” They knew that at the old homes in Connecticut and Rhode Island, on the morning of that fifteenth anniversary of our nation’s birthday, their veteran comrades of ’76 and ’77, would shout their joy over land and sea from their deep-voiced cannon, while here in the far off west, amid the hush of the solemn wilderness, what could they do to celebrate it?—They determined to do something which should never be forgotten; this day should begin a new era in the wilderness west of the Unalilla!

Our patriotic pioneers made preparation to usher in the day with a salute,—not of the warlike notes of thundering artillery, but of the cheerily ringing echos of the woodman’s ax, the harbinger of progress, prosperity and rural independence! Therefore when the morning sun of that independence day shone through the woodland, Colonel Brown’s ax gleamed amid its first rays, and its ringing, echoing strokes proclaimed the beginning of a new era, marked upon the tallying line of the nation’s rolling years. To the booming cannon of Bunker Hill, these echoes from the heart of the dim, old woods, was the clear, silvery answer of a nation springing into life under the influence of freedom, peace, conscious power and indomitable will. This may be reckoned as the first “Fourth of July celebration,” which took place in Madison County.

We may here add, before dismissing this subject, that Captain Brown was a clothier by trade in his earlier days, but at the age of sixty-six years his ardor was aroused to visit and settle with his family, on the far-famed lands of Central New York. High spirited and accustomed to overcoming obstacles, they made no hesitation in setting out for that distant country as we have seen, with an ox team, following an unfrequented route and finally settling

in an entirely unpopulated region. It would seem that Captain Brown's family were equal to the tasks generally required of youth and of early man and womanhood; for he was the father of ten robust, spirited daughters, each six feet in height, not one of whom feared to do a man's work if it were necessary.

As weeks passed by, their isolated life grew wearisome. One autumn afternoon, the young lady, Desire, wandered out in the woods; sitting down upon a rock her thoughts soon annihilated space between herself and dear old Connecticut. Haunted with a yearning for other faces and voices, her oppressed feelings found relief in listening to her own voice as it floated out clear and strong over the valley, calling for nothing, but simply to hear the variations of the echo. Presently through the leafy arches of the woodland, mingling with the echo, came the faint sound of a voice. Again she called, and breathless with wonder, distinctly heard the answer. As her calls were repeated the answer drew nearer and nearer. Satisfied that the voice was human and was approaching the settlement, she wept for joy. It proved to be John I. Morgan, and his party of surveyors, who were rejoiced to find there was a human habitation near, where household comforts, not to be found in camping out, would be theirs to enjoy. They went home with the young lady and abode with Captain Brown during the term of their surveying. On his return to New York City, Morgan often told the story of his romantic introduction to Miss Desire Brown, the handsomest girl (because the only) of the Unadilla.

Stephen Hoxie, who, as has been seen, arrived before Capt. Brown, erected a small cabin and opened a clearing around it. In the autumn he returned to Rhode Island, and early in the spring of 1792, came back to Brookfield, while several of the thirteen lot holders, with their families, came with him and took possession of their lots. Among these lot holders were John and Elias Button, Thomas

and James Rogers, and Peleg Langworthy, whose possessions, contiguous to each other, spread over the hills westward and northward of Leonardsville, in the 19th township; while Elder Simeon Brown, Phineas Babcock, Elder Henry Clark and others had their farms in the immediate vicinity. Most of the farms taken up by these pioneers are now owned by their descendants.

This year (1792), considerable progress was made in the settlement. Capt. Brown built the first saw mill upon Mill Creek. John Button, who had located on lot eighty-two, adjoining Capt. Brown, purchased land some distance south on the same stream, on account of the water power, and here erected the first grist mill of the town. These facilities made this section famous far and near, and consequently emigration poured in and rapidly settled the immediate neighborhood. Samuel H. Burdick, Samuel Billings, David Maine, Stephen Collins, Paul and Perry Maxon, Nathaniel and Eleazer Brown, and Robert Randall, came in this year and settled in various localities. Asa Frink, Ethan and Oliver Babcock, Ira and Nathan Burdick, and Yeoman York, were soon added to the settlement, as were also Jabez Brown, John Clark, and Capt. Samuel Babcock.

Stephen Hoxie again returned east in the fall of 1792. He had, on his last return here been accompanied by his son, John Hoxie, a youth of seventeen, whom he now left, with two comrades, on his farm for the winter, to look after the premises, take care of the one cow they had driven from Rhode Island, and to make the quarters comfortable for the arrival of the family. It is easily inferred that these young fellows busied themselves most industriously in studying the habits of those curious architects, the beavers, arranging and watching their traps, and dressing the furs of those they captured, and that their industry was rewarded with success: for with the money realized from the sale of his furs, John Hoxie afterwards purchased the first fifty acres of his own farm. In this and kindred employ-

ments, and in neighborly calls at the Brown's and Button's on the hill, they comforted themselves, and were tolerably successful in keeping off homesickness till the long and anxiously looked for emigrants should arrive, which event, the coming of Stephen Hoxie and his family, duly transpired early in the spring of 1793.

Between this period and the year 1800, many other families located, some of whom only made a temporary residence. In the southeast part of the town were several families by the name of Coon; their settlement was known as Coontown. In the north part were the Terrys, and their settlement was called Terrytown; there were the Welch's who came from Stonington, Conn. This family consisted of the father and mother, and thirteen children who located around them. The eldest, Charles, was married in Stonington, and himself brought a family of wife and two children. His son, Hosea W. Welch, lives near the Welch family burial ground and owns the farm on which it is situated. Numerous descendants of the Welch family live in Brookfield; they are generally thrifty farmers and are worthy and useful citizens. The pioneer Welch and his wife, and other members of their family, died during the great epidemic of 1813, being some of its first victims. (Note *b*.)

Auspiciously dawned the settlement of Brookfield, which now bid fair to become early populated by a religious, intelligent and industrious people. But the spirit of speculation came also. The same year that Stephen Hoxie and Capt. Brown came in, Michael Myers, Jedediah Sanger and John I. Morgan, purchased all the unsold lands of Brookfield, together with Sangerfield. The following is a copy of the record of this sale from Doc. Hist. of N. Y. Vol. III. page 1082:

"The application of Michael Myers, Jedediah Sanger, and John I. Morgan, for the purchase of Townships No. 18 and 20, and the parts unsold by the Surveyor General of Township No. 10, being three of the Twenty Townships surveyed by the Surveyor General, pursuant to an act passed the 25th day of Febru-

ary, 1789. The two first Townships, to wit: Nos. 18 and 20, at the rate of three shillings and three pence per acre, and the parts of No. 19, unsold as above mentioned, at the rate of three shillings and one penny per acre, one-sixth part thereof to be paid on the 1st day of October next, and the residue in two equal payments, the one-half on the 1st of April, 1792, and the remaining half on the 1st of January, 1793, being read and duly considered. (Accepted.)

Acres—67.130=£10.908 15s."

Some of these lands were sold at first to settlers, but subsequently much of it was settled under perpetual leases, or leases of one, two or three lives. This method had a tendency to retard, in some measure, the progress of improvement. Competition, "the life of business," had no foothold among a tenantry who toiled from year to year, without hope of becoming owners of the soil they had subdued and brought under cultivation; and is it surprising if some parts of this productive town should fall behind some of her sister settlements in progress? Do we wonder that the unyielding grasp by which the rental system held them, producing often great distress, should foster in the sufferers a spirit of retaliation and cupidity, and that in the course of generations that system should become the nursery of criminal offenses, such as have disturbed the quiet citizens within the precincts of these townships for the past few years?

On the death of John L. Morgan, a few years ago, Morgan Dix, of New York City, became heir to these lands. They, however, passed into the hands of Gen. John A. Dix, executor of Morgan's will, by whom the farms were sold to actual settlers at reasonable rates, the improvements being deducted therefrom, which placed a large class of people, long of doubtful status, in a condition of independence, and of unlimited permanency as families, if they willed it; and from which, we may trust, will flow all the blessings of high civilization.

Mr. Wait Clark of Charlotte, being agent for General Dix, much of the business pertaining to the final disposition of these lands has been transacted by him; although much

has been sold, there still remains a considerable proportion unsold under his supervision.

The first saw mill built in the town was erected by Captain Brown, in the year 1792, and the same year John Button built a grist mill on the same stream, some distance south of the saw mill, which gave the stream the name of "Button's mill Creek." A short time after, Jabez Brown built the second saw mill on the same stream.

There is an anecdote told of an encounter with a bear, which took place on the day the frame of the last named saw mill was put up, at a point on the creek a short distance above Button's Mill. Bears and panthers were plenty in Brookfield, and although no person dared venture out far at night without a flaming torch to frighten these animals from the path, yet a man felt safe in the day time, especially if his rifle accompanied him. However, this day John Button started for the raising, leaving his rifle hanging idly upon the rough ceiling of his kitchen. He followed up Mill Creek by a foot path that wound its way among the stumps and over fallen trees. A few rods from his dwelling and at the head of his mill-pond a large log lay stretched directly across his path, one end of it lying in the stream. As Button mounted the log in his passage, a ferocious looking bear rose up from behind it and boldly confronted him. He was not yet much accustomed to these savage foresters, but having heard it remarked that a bear could be easily frightened in the day time by a shrill yell, he gave a most terrific one, swung his hat and dashed it into "Bruin's face!" Undaunted, the black monster rose upon his haunches and made a move as though he would embrace his opponent, but was so worried by a little dog which had accompanied his master, as to give Button time to shout to his wife to "let out the big dog and bring the two guns." In quick time these arrived, and Button in his haste grasped one and shot the bear, only wounding him in the side. The next instant he caught the other gun which

his wife was about to use, and not knowing she had raised the hammer, pulled it vehemently and broke the lock. With the breech of the 'gun he now fought the enraged beast, while his wife ran for the ax. Meanwhile the bear though worried by the small dog—the large one having cowardly ran off—made his best endeavors to injure his foe, pausing at intervals to staunch the flow of blood from the wound, which he effected by crowding into it tufts of hair drawn with his teeth from other parts of his body. When the ax arrived, a few well aimed blows quelled Bruin's fierce wrath, and being near the bank of the creek he plunged in and shortly after breathed his last. His body was secured and found to weigh four hundred pounds.

The site of the grist mill was a short distance above Button's Falls, a very pretty cataract some seventy feet in height. In a few years Mr. Button moved on lot 82, where he owned two hundred acres, some of his sons continuing in possession of the mill farm. This mill farm is now the property of Hosea Welch.

The high elevation of the land upon which John Button settled, gave it the name of "Button's Hill." When the forest was cleared away it afforded a fine prospect of the surrounding country; and there is truly much varied and beautiful scenery in this section of Brookfield. The pretty stream of Mill Creek, which at that day was much larger than now—indeed, really a torrent in times of freshets—came hurrying down the slope from Button's Hill, in some places wearing its path through the solid rock, seeming to be drawn on with increased impetus as it nears the narrow gorge at the falls. A few yards above the brink, the water, in descending from a rocky shelf, has worn cavities, some of them quite deep, more perfect and handsome we may imagine than if hewn out by the hand of the artisan. Through the narrow gateway worn by the stream, the water rushes over the rocks into a broad basin seventy feet below. Looking up from the bottom of this basin, we are

charmed with the view of over-hanging rocks, bordered and flanked with birch, beech, maple and hemlock, their extreme edges overhung with woodland vines and evergreen shrubbery, and by the beautiful, ever-changing lights and shades of the waterfall, the dancing spray, the whirling eddies; and we realize the beauty and feel the enchantment, without being oppressed with the awe that a large body of water, with its terrible rush and roar, and ominous thunderings, could inspire. There was a time, however, when the volume of water here was of sufficient magnitude to produce terror, while its ravages appalled the stoutest heart. It was at the time of a heavy freshet about 1805, which swept away the dam of Capt. Brown's saw mill, and rushing onward demolished that belonging to Jabez Brown; then, gathering impetus, the torrent pressed its way forward, removing every obstacle till it reached Button's grist mill, when this too, with the ruins of the saw mills, was swept down stream and over the falls, a terrifying spectacle indeed, to the beholders. This was a public, as well as an individual calamity, and was severely felt as such for a time, in those yet primitive days.

Easterly from the falls is one of those ancient family burial grounds, which were once to be found on very many homesteads in our country, now only seen occasionally as relics of the past, their silent occupants having been removed to modern cemeteries. Among the hills of Brookfield, however, these places of home sepulture are more frequently to be met with than in any other town of Madison County. This one, belonging to the Welch family who settled here previous to 1800, is neatly kept, as they most generally are here, by the descendants. In some places, where no descendants remain to cherish and care for the spot sacred to the dust of their forefathers, may be seen the broken tombstone, and the sweet wild rose struggling for existence; emblems of the love which would fain mark the spot after the generations that planted them had utterly passed away, or were scattered abroad on the earth.

Near here commences the rocky base of the upland, like an extensive battlement, reaching nearly the two miles between this point and Leonardsville. This upland, or ridge, undoubtedly once formed the bold shore of a lake spread over the valley contiguous, beneath the soil of which have been found many curious shells, whose owners could have had their homes only in the depths of an inland sea. Spread out between eastern and western hill base, lies the sunny, peaceful valley, with fields waving in luxurious harvests, dotted with comfortable and beautiful farm houses, and a village busy with the hum of industry; while the Unadilla, which at the time the pioneer settlers found it, was locked in the embrace of a gigantic forest, now placidly trails its course along through it like a ribbon of silver in the sunshine.

The first birth in the town of Brookfield was that of Lawton Palmer, son of Lawton Palmer, sen., on the homestead purchased by him on lot 77, 18th township, and which is now in possession of members of the family.

Lawton Palmer, sen., brought a large farm under cultivation, and early built a large and substantial farm house, which is still standing, a memorial of ancient architecture. His son, Elias, was born, reared, and lived all his life upon this farm, and died here in March, 1866, aged sixty-five. Lawton Palmer, jr., raised from the seed the orchard south of this house. It was never grafted, but has been an excellent bearer of pretty good fruit.

The first frame building on lot 96, Stephen Hoxie erected in 1793; its size was sixteen by twenty-four feet. It is still a very good building, used by his descendants as a shop and store house for farming utensils. The first house in which Mr. Hoxie's family dwelt, built in 1791, was of logs, and stood a few rods from where he built his frame house in 1800. This frame house is the fine farm house now owned by the Hoxie brothers.

The first school house in town was built on lot 96,

on land now owned by John Hoxie, jr. Asa Carrier taught the first school here in the winter of 1796-7.

The first town meeting was held at the house of Capt. Daniel Brown, April 7th, 1795, at which Stephen Hoxie was chosen Supervisor; Elisha Burdick, Town Clerk; Clark Maxon, Joshua Whitford and John Stanton, Assessors.

The first store was kept by a Mr. Waterman, on the road laid out westward from the "Five Corners." The first Baptist church of the town also was built here, on a corner of Lawton Palmer's farm, he giving the ground for the site. Five Corners is a pleasant location, but conspicuous now only for its ancient school house, the cheese factory, and the handsome, well cultivated farms of the Browns, descendants of the pioneers of that name who took up these same farms.

The first school kept in this district was taught by a Miss Berry, a forsaken log house being used for the purpose. The following is related by an aged friend who was one of Miss Berry's pupils:—"The roof of this house was so well ventilated, that, in several heavy rain storms, the teacher was obliged to protect herself and the little girls with a spread umbrella, while the large boys were content to take a summer shower-bath. The children all loved Miss Berry, she was so kind to the little ones; when they fell asleep in their seats she would make them a little bed upon the old cross-legged table, and lay them on it; but with all her kindness and tenderness some people would find fault with her, because she had imported some new extravagances in pronunciation, and in teaching the alphabet. She spoke the word 'girls' instead of 'gals'; she said 'chest' instead of 'chist'; 'chair' instead of 'cheer,' &c. Previously, the alphabet had been taught to the little ones thus:—*A* beside of *a*, *B* beside of *b*, *C* beside of *c*, and so on; which they received into their minds as it sounded from the teacher's lips, abbreviated somewhat like this:—

'A bis'fa, B bis o'b, C bis o'c,' &c., having not the remotest idea of what the mongrel mess signified. The letter 'Z' was called 'ezzard'; the character '&' 'amphersand'; and the name of 'John' was spelled 'Iohn,'—no letter 'J' being in the alphabet they used. Miss Berry corrected all this."

There were no pictorial primers in those days for the advantage and amusement of the little ones; indeed, books with pictures in were not allowed in school, it being the prevalent notion that pictures took the pupil's attention from his lesson. Spelling-book, Geography and the Reader afforded ample studies, it was thought, for the capacity of a majority of the children, while a few of the eldest were taught writing in addition. Daboll's Arithmetic was held a great work, in which the older boys might become proficient; but very rarely indeed did a young lady tamper with the half-forbidden lore of its pages. There was a process by which a grown-up girl could add together the number of skeins of linen she had spun in a week, but she might not have the remotest idea that it had any relation to the simplest rule of arithmetic that she saw her brother "figuring out" on the slate. So much for education and its facilities in the rural towns, in the beginning of the nineteenth century.

Particularly in passing through this vicinity of the Five Corners, is one reminded of the changes that have taken place.

Beaver creek, a fine stream of water, received its name from the noted Beaver Dam, which these ingenious little workers had thrown across the stream, and which was found in perfect order by the first settlers in this vicinity. The same dam was used for several years to retain the water-power of White's Mills.

At the foot of the western hills, bordering Beaver creek, on an elevation about a quarter of a mile from the western bank, is situated the Camenga farm, formerly the property of John I. Morgan. It was laid out and improved into a

comfortable home by him, at a time when his business transactions in this town were so extensive as to need his personal attention. Later, it became the summer resort of himself and family. The residence is a pretty farm cottage, located in a most romantic spot; the green and park in which it is situated give it a picturesque appearance. From John I. Morgan it passed, together with his immense estate, into the hands of John A. Dix,* one of New York's ablest generals and statesmen, and one of her most honored men.

Babcock's Mills, farther south, on Beaver creek, was very early built up. This hamlet now contains a saw mill, grist mill, a manufactory of horse-rakes, a cabinet shop and a meeting house.

It will be seen that most of the earliest settlers located on the hills; they held the opinion that hill farms were more exempt from frosts than valley land. It is remarked that the farm of Dr. Hackley, a valley farm on the Plainfield side of the Unadilla, at the Forks, was once offered by the doctor in a trade, acre for acre, for a hill farm that is not at the present day considered of great value; while the Hackley farm is now worth \$200 per acre.

The population being greater at first in the hilly sections, embryo villages were earliest planted there. It is said that the old time Billings tavern, at Five Corners, was the first tavern opened in town.

Unadilla Forks was a prominent business point before the building up of Leonardsville, and therefore had a bearing upon the interests of this section of the town. Caleb Brown was the chief mover in the first building movement at the Forks. In 1805, he built the first grist mill, which was in fact the first grist mill in the town of Plainfield. He afterwards put up an oil mill and clothing works within the forks, on the eastern Unadilla branch. He also erected a building for a woolen factory on what was called the "Island," perhaps three-fourths of a mile south of the

* Elected Governor of New York State, Nov. 5, 1872.

Forks. He was preparing to set up machinery,—had already employed workmen and commenced spinning on "Jenneys" set up in the chamber of his spacious dwelling, when his active career was cut short by sickness and death, leaving his business in an unfinished, unsettled state. Mr. Brown had also been largely engaged in farming, being the owner of considerable land in Plainfield, as well as Brookfield, on which, in each town, he employed workmen. Upon his death, this, with his manufacturing operations, ceased. The woolen factory was abandoned. At the present date (1870), there is only the grist mill and carding works in operation, the buildings of the other mechanical interests having disappeared.

This location, however, was too convenient to be unimproved, hence, after the sad and seriously felt ending of Mr. Brown's enterprises, others were set afoot, and pressed forward during the subsequent years. At the present date the place has two churches, a hoe factory, a flouring-mill, a saw mill, a machine shop, and has a population of two hundred and fifty-three inhabitants,

In the west part of the town a number of Quakers settled. Prominent among them were: Joseph Collins 1st, Solomon and Hezekiah Collins, a Mr. Sheffield, Gideon Kenyon, Thomas Kenyon and James Larkin. The three sons of Joseph Collins,—Job, Peter and Joshua,—and Albert Button, built up a place called Moscow, now Delancy. The Collins brothers were saddle and harness makers. Peter Collins built a tavern, Albert Button built a store, and Job and Joshua Collins had a number of shops for the several trades of harness and saddle making, wagon making and blacksmithing. For about ten years a considerable business was done in Moscow; but near the year 1830, these proprietors, desiring a location where better facilities in the form of water-power, and easier access to large business centers were offered, sold out, moved away, and the abandoned village soon decayed. Some of the best of

those deserted buildings have been converted into farm houses upon the very good farms in the neighborhood.

The Quakers had a large society ; they were connected with that of the town of Madison. For many years their meetings were held at the house of Thomas Kenyon. About 1820, their house of worship was built, which was well filled with devout worshipers at all their meetings, for about twenty-five years, when death began to decimate the aged and faithful, the children married "out of the meeting," or moved away, the leaders became so few that the meetings grew fewer and farther between, and finally the house was closed. To-day, the dilapidated building upon Quaker Hill, once the center of attraction to a large number of devoted, faithful hearts, where the sunlight of the bright Sabbath mornings once beamed through lattice and doorway upon an exquisitely neat and orderly interior, presents naught to the eye, exteriorly and interiorly, but broken windows, rotting casements, decaying walls, and gathering dust and cobwebs. The atmosphere of the whole location seems pregnant with loneliness. The hill is one of the highest in this hilly region ; far around are to be seen broad grazing farms, dotted with herds of cattle, and now and then an isolated barn, but with very few farm houses in view ; between the church ruin and highway is the grave yard,—not all neglected, but quiet and silent as, it seems, suited the undemonstrative habits, when in life, of those whose forms are reposing beneath the unostentatious marble headstones.

The large farms in this vicinity are owned by Messrs Brand, Collins, Hoxie, and the Stanbros. Three of the original Quaker families, namely : Hoxie, Collins, Joseph Collins, jr., and Brier Collins, still reside in the town.

From the limited means we have of ascertaining the names and origin of other and prominent families, especially of Clarkville and vicinity, and the more northern part of Brookfield, we can only add such as have been obtained

from published sources, and from other reliable authority. From these we infer that the different families of Clarks were conspicuous.

John Clark, and his wife Mary Wait Clark, moved from Exeter, Rhode Island, in the fall of 1810, and located on lot No. 16, of the 19th township. Mr. Clark had a family of eight children. Of the four sons, three resided in town many years. At the present writing (1870,) only one resides here—Mr. Wait Clark, of Clarkville.

Capt. Samuel Clark was from Westerly, Rhode Island. He came to Brookfield in 1810, and located on lot No. 35, of the 18th township. He had a family of six sons and three daughters, all of the sons but one locating in town. Judge Joseph Clark is one of these sons.

Joshua Whitford, located on lot No. 76. He reared a large family of sons and daughters, who settled in this town and Plainfield, Otsego Co. They are mostly farmers, of the enterprising, progressive sort. Several of the descendants of Joshua Whitford are residents of Brookfield. This pioneer was one of the first assessors of the town—chosen in 1795—and was afterwards for several years Town Clerk, as was also his son William. He was an active man in his day in all public affairs.

Patten Fitch, from Massachusetts, came before 1810, and located two miles north of Clarkville. His father, Dr. Lemuel Fitch, came with him. Patten Fitch was one of the surveyors of the town. He also taught one of the earliest schools, in his own house. He was afterwards a teacher twenty-seven years in this and the adjoining towns. Members of his family still reside in town, among whom are three sons, namely: Patten Fitch, jr., of Clarkville, harness maker and farmer; Julius O. Fitch, of Leonardsville, wagon maker; and Elliot G. Fitch, of North Brookfield, carriage maker.

The Livermores, from Vermont, settled in the north part of Brookfield at an early day. Their location was at the

head of the swamp, near Gorton's Lake. They were an enterprising family.

From a recent letter we have the following statement, which will be of especial interest to the descendants of the pioneers named: Asa Frink, jr., with his brother George, left Stonington, Conn., in 1796,—month of March—with their axes for pioneering, and journeyed to where Clarkville now nestles among the hills. George cleared the ground where the Cemetery is laid out. In the memory of the writer, the first death in the valley and vicinity of Clarkville, was a sister of Asa Frink. She rests in the burying ground on the flat, or meadow. From Mr. Frink's house could be seen four family burying grounds.

Resolved Healey settled where North Brookfield is located. He died during the early days of the settlement, from the effects of the "Camp fever" generated at Valley Forge with Washington's army. Mrs. Asa Frink, the daughter of Mr. Healey, when eighteen years old, had the courage to take the fire brand torch and go from one to two miles, alone, by marked trees, to care for the sick, while "wolves, grey foxes and owls gave her a concert," as she expressed it.

As a people the earliest settlers were patriotic and religious, yet many of them exhibited much of the humorous in their composition. There are few in our day who relish a good joke keener than did our ancestors. An apt pun, a witty repartee, or an amusing anecdote served to flavor the daily routine of their laborious life. In one way or another there must be a little "fun," and often in those times it came in the form of a practical joke; if there was a little well merited revenge inflicted, not too severe for the provocation, it was all the more relished. In illustration we give the following, which is related of those early settlers: Mr. C. was a man who cherished his own peculiar ways, and did not defer to other people's tastes and manners. He had, moreover, an unfortunate deformity of his mouth, which

gave a nasal sound to his rather inarticulate speech. The wedding of his son, Joe C., was about to transpire, an event which had been kept "shady" from the old gentlemen in order to prevent his attendance, as his peculiarities would certainly be displayed, were he present, to the offense of the good taste of the company. A cousin of Joe's, a wicked wag, had also been overlooked in the distribution of invitations, and being chagrined by it determined to perpetrate a joke at the bridegroom's expense. Accordingly on the day of the wedding, which was to take place at the residence of one of Brookfield's pioneer ministers, this cousin rode to old Mr. C.'s in great haste, and in well-assumed excitement, called out, "Mr. C——, hurry! get on to your horse as quick as you can!—Elder Cottrell's mule has kicked Joe's brains out!—Be quick, for he's dead by this time!" The great, brawny old man leaped upon his horse, and thrusting his heels into the animal's flanks, pushed ahead with all possible speed. The astonished neighbors noticed, as he flew past, that at intervals of a few seconds he leaned forward and groaned, "Joe's dead!—Joe's dead!" Arrived at the Elder's, he threw himself from his horse and rushed wildly into the house, just in time to witness the half-completed marriage ceremony. The old man stood aghast. "My G—d! Joe haint dead!" he exclaimed, in his moderate nasal articulation; "h—ll! I wouldn't been so disappointed fer twenty-five dollars!"

ADDITIONAL ITEMS.

It is stated that at the time of the great eclipse in 1806, the people in Brookfield, not having been supplied with almanacs, were unforewarned of its approach, and consequently, when it came on, many were frightened, fearing the consummation of all things was approaching.

"Uncle Paine Wait," as he was familiarly called, was a Revolutionary soldier, who lived to the advanced age of one hundred and four years. He was a well-known resident of

Brookfield from the "early days." His famous peculiarity was, that he would never go to mill with a horse, always carrying his grist on his back. He was the father of ten children. He was remarkably robust till within a few weeks of his death, when he undertook a long walk, exhausted his strength, and was taken ill in the house of Mrs. John Brown of Clarkville, and died in a few weeks.

In 1813, a terrible epidemic prevailed, which considerably decimated the population, and removed hence many of the first settlers.

OBITUARIES.

"Died in Brookfield, March 31st, 1831, Rev. Henry Clark, aged 74 years. He was among the first settlers, and organized the first Seventh Day Baptist Church in that town, of which he had the pastoral care until within a few years of his death, when his age and infirmities obliged him to resign it. He left, of lineal descendants, nine children, fifty-one grand-children, and twenty great-grand children." [Madison Observer & Recorder.]

"Died in Brookfield, on the morning of Feb. 13th, 1830, Capt. Samuel Clarke, aged 75 years. In an early part of the Revolution he entered the service of his country as an officer in the army, and served the term of his enlistment (one year), which for several of the last years of his life entitled him to a pension, which he received with gratitude. He was afterwards several times called into the service of his country in his native State (Rhode Island), and always discharged his duties with signal bravery and faithfulness. At different periods during the war, he accumulated a handsome property by industry, and invested nearly the whole of it in a valuable sloop and cargo, which, with himself and several other men, was unfortunately captured by a band of marauders known as "Refugees." The ill-treatment he then received, had the effect of causing him to look with a jealous eye upon the conduct of the armies of his country. He early embraced the religion of Jesus, and in his last severe sickness its effects upon him were most comforting and supporting, and to his friends a source of great consolation."

"Died, in January, 1866, Lawton Palmer, jr., aged 73 years. He was the first one born in the town of Brookfield, and lived his whole life and died on his farm about four miles from his birth-place."

"Died in Brookfield, February 18th, 1810, Abigail, wife of

Capt. Daniel Brown, aged 76 years ; also, in Brookfield, December 25th, 1814, Capt. Daniel Brown, in the 90th year of his age."

Aged Pioneers.—John Button and his wife, Anna, lived to advanced ages. Anna died in 1840, aged ninety-three years ; John Button died in 1841, aged nine-two years. In the last years of his life, the chief desire of Mr. Button's heart was, to live to behold his descendant of the fifth generation ; and his wish was gratified. In the year 1840, his great-granddaughter, Amy Lodema Jaquay, to his great delight visited him, bringing with her a great-great-granddaughter. This member of the fifth generation was Hannah Jaquay, now the wife of Garner Crandall of Brookfield.

Elias Button died about the year 1828, at the age of one hundred and five years. For sixty years of his life he was a school teacher, laying down his duties only when the infirmities of eighty years compelled him to yield. His account books, which have been preserved by his relatives, exhibit beautiful specimens of penmanship, and bear unmistakable evidences of practical scholarship, order, brevity and good taste. The thick, coarse paper belongs to the period of the Colonial days, and bears the royal stamp of the English crown.

STEPHEN HOXIE came from Charlestown, Washington County, R. I. His ancestor, Ludowick Hoxie, came from England. Four sons, named Joseph, John, Gideon and Presbury, and one daughter, Anna, were born to Ludowick Hoxie. From the line of John our pioneer descended, one of the latter's sons, named Stephen, being the one through whom the line is traced. Among the eleven children of this Stephen, was Stephen, jr., our Brookfield pioneer. He removed here with a wife and three sons, Luke, John and Solomon, and two daughters, Mary and Ruth. His oldest son, Ludowick, never lived here. Luke, John and Solomon, cleared large farms near their father's, and their descendants, or many of them, are now residing in the town. John Hoxie located at the foot of the hill, on the corners

where the main street crosses the turnpike, north of Leonardsville. He built at an early day the fine old dwelling-house which stands here, and which has recently been thoroughly repaired and made over by his son, Nelson Hoxie,* who owns this farm. Another son, John, lives near by on the Plainfield side of the river.

Stephen Hoxie was one of the prominent men of his time and locality ; first in reducing the wilderness and promoting agricultural advancement, and first in the councils of the new country. He was a man of superior qualities, morally, intellectually and physically. In religious belief he was strictly orthodox, and held to the creed of the Quakers, or Friends. His life was an example of strict integrity and broad philanthropy—always living what he professed. Politically, he had the confidence of all parties ; he was the first Supervisor of the town, and held that office for many years ; he was appointed a Justice of the Peace when that office was filled by appointment, and continued to hold it by election till nearly the close of his life ; he was elected to the State Legislature from the County of Chenango for two terms—the years 1803 and 1804. He died in the year 1839, aged 101 years and 4 months.

JUDGE JOSEPH CLARK, son of Capt. Samuel Clark, located in Clarkville about 1810, and has since resided there, very nearly on the same location, one door east of the postoffice. He was the first Postmaster of this village and continued in that position twenty years. He was also Town Clerk twenty years ; Supervisor, fifteen years ; Justice of the Peace over twenty years. He served in the Militia in the war of 1812, being a considerable time on duty at Sackett's Harbor ; was commissioned Ensign, and passed from this position through the successive offices to Colonel of the regiment, before the war closed. He was elected Judge of the Court of Common Pleas and served for a term of ten years. In 1824, he was elected to the Assembly, again in 1828.

* Now (1872,) deceased.

and the third time in 1835. In 1839, he was elected to the State Senate for a term of four years. In all positions his integrity was conspicuous, while his sound sense, discretion, and abilities fully sustained the confidence the people reposed in him.*

LEONARDSVILLE.

Before the close of the last century, Joseph Crumb and Stephen Clark built a grist mill on the Unadilla, about half way between Leonardsville and the Forks. On raising this dam, it was found that the water flowed back upon the mill at the Forks, damaging its operations; this necessitated a removal. It was next located on the present mill site in Leonardsville, and became the nucleus of the village.

Reuben Leonard, a man of wealth and enterprise, came on here and started a store, the first one of the place, in 1801. It was located on land now enclosed within John Babcock's door-yard. The first postoffice of the town was kept here, and was named from Mr. Leonard; hence the name of Leonardsville. The Leonard store in later years was moved across the street on the southeast corner of the cross roads, and was occupied in its several divisions as a dwelling, grocery, shops, &c. Early in 1849, the building was pretty thoroughly repaired and refitted, and is now the store of Nathan V. Brand. A profitable trade has always been carried on here. Mr. Leonard did business on an extensive plan. He built, and for several years run, a large potashery, to which was attached a pearling oven, where the first pearl-ash of the country was made; he also built a tannery and distillery which were in operation many years.

There were also other enterprises at an early day. Ethan Burdick had a potash works, and Harry Hinckley built a tannery; the latter was taken down in 1869.

The first church organization of the town was effected here in 1797. In a few years after, the society built their house of worship on the site of the present one. There

*Recently deceased.

was a tavern, built by Leonard, which passed through various hands,—occupied in turn by Dennison Brown, Isaac Brown, Alvin Clark, Isaac Miner and several others. It was repaired about 1868, and was afterwards burned; the site is not now (1870) occupied. Not many years after the Leonard store was built, Ethan Burdick erected another, which was sold to Charles Munson & Brother, then to Dennis Hardin, afterwards to N. Brand & Co., and by the latter to the "Leonardsville Manufacturing Company." Daniel Hardin then bought it, and for a number of years did a good business, selling everything usually found in a country store. He rented it some six or eight years to Charles R. Maxon, the latter occupying it till about 1868, when it was burned. "The old store on the corner," as this was familiarly called, was a way-mark for many years; from time to time it was repaired and added to, changed and modernized, so that at the time of its burning it had assumed the character and proportions of a block, in which was a dry goods store, a bank, a Good Templar's Hall, a shoe store, a tailor's shop, &c. The ground it occupied was purchased by Dennis Hardin and filled up for a door-yard. No one who now sees this inclosure in summer, gay with flowers, would imagine that on the same spot, for long, long years, men bought and sold, and sat out the long winter evenings, planning in concert and dreaming of the future. With the "old store" many of those old neighboring denizens have passed away, their places being filled with strangers. On the corner above, a clothing store was built about 1853 or '54, by James H. Brand and Edwin Clark; it passed into the hands of F. P. King, and in 1862, shared the fate of many other business institutions in Leonardsville; it was destroyed by fire. On the next corner Samuel Collins built a store; he sold to Wm. H. Brown; Mr. Brown to A. M. Griffin; the latter to H. W. North; and it is now (1870) occupied by Irving A. Crandall.

Leonardsville was early distinguished for its manufactures;



they steadily increased in prosperity, giving life, growth and progress to the village. Previous to 1830, Samuel Brand set up a manufactory for scythes and hoes; the business was prosperous and he increased it from time to time. Later, it was operated under the name of Brand & Son. All departments of business here prospered in their day; but the time came when potasheries run down, for the want of the raw material to supply them; and when hemlock bark became scarce, tanneries also found less to do; and so one ceased operations and then another; but in their stead grew up other enterprises. About 1843 or '44, the scythe and hoe factory became the property of N. Brand & Co., who added to the establishment the manufacture of forks. In 1852, it became the property of the combined firm, under the name of the "Leonardsville Manufacturing Company." All the mills upon the stream in this village, viz:—the grist mill, saw mill, fork shop, horse rake factory, wagon shop, furnace and machine shop, belonged to this firm. A great amount of business was transacted, many workmen being employed; the wares and products of the company found market far and near, and Leonardsville was justly proud of her reputation as a manufacturing village. In 1857, the company dissolved, sold out to different persons, and each place of business was again operated separately, or in its own interests alone. During the ownership of the company, however, the grist mill, saw mill and fork factory, were burned; but they were speedily rebuilt. These manufactories, except the fork factory, have continued in operation to the present time.

Leonardsville Bank, an Associated Company, was incorporated Feb. 27, 1856, with a capital of \$100,000. First Directors, Ezra K. Hoxie, Luke Hoxie, Dennis Hardin, Washington S. Green, Vinson R. Howard, John Rogers, Nathan Brainard, Christopher Langworthy, Wait Clark, Nathan T. Brown, Samuel L. Brown, Noyes Stillman. First officers, President, N. T. Brown; vice-President, Luke Hoxie; Cashier, Dennis Hardin; Jno. O. Wheeler

Teller and Book-keeper. This was changed to the *First National Bank of Leonardsville*, and was subsequently merged in the Iliou National Bank, and a private bank established in its place under the old name of *Leonardsville Bank*, with Dennis Hardin, President, John O. Wheeler, Cashier.

CLARKVILLE,

Or Brookfield, P. O., was originally called "Bailey's Corners," after Dr. Bailey, one of the earliest resident physicians. During the infancy of this village, its growth was materially forwarded by the building of a foundry by Joseph Clark. He also built a carding and clothier works. Jonathan Babcock built a tannery some fifty years ago, which did a heavy business for many years.

Ethan Babcock kept the first tavern, which was built by Reuben Leonard. It was situated on the present location of the Clarkville Hotel, now kept by Henry Keith. Mr. Leonard also built the first store, which is now standing, and is owned by Joseph Elliot. It is conspicuous on the west side of Main street, nearly opposite the residence of Joseph Clark, and bears the name of "S. Collins," one of its long-ago storekeepers. Mr. Leonard erected these buildings about 1810 or '12.

About 1830, Clarkville was one of the liveliest political centers of the country, several exciting issues then pending;—"Anti-Masonry vs. Masonry," the "Chenango Canal," and "Sunday Mails," then prominent matters, in turn agitating the country. This village had its prominent men, who were men of influence in county and state; so it shared in these agitations, and acted no unimportant part in effecting final decisions.

Something of a contest ensued on the changing of the name of the place from "Bailey's Corners" to "Clarkville;" but the high esteem in which Judge Clark was held prevailed, and in his honor the place was named and incorporated April 5th, 1834. In 1840, Clarkville had 450 inhab-

itants, eighty dwelling-houses, one church, two taverns, five stores, one iron foundry, one fulling mill, two tanneries, three carriage-shops and two cabinet shops. A manufactory for making hoes, horse rakes and other farming utensils, was one of the large business enterprises of later years. Since 1850, it failed; the premises were sold to Samuel Gordon, who converted them into a grist mill and tannery; and within a few years he has built a cheese factory contiguous. An extensive and prosperous business is the result.

Brookfield Academy was first built by subscription as a free school house. In April, 1847, it was incorporated by Legislature, with the above name. First trustees: Wait Clark, Pres., Dr. Bailey, Benjamin Gorton, Ethan Stillman, William Greene, 2d, Hosea B. Clark, &c. With a few exceptions the board remains the same. First Principal, Ludowick York, A. M.; Assistant, Philander Wood. Rev. R. T. Taylor, now proprietor of the Pittsburg (Pa.) Female College, and Professor of Languages, was principal of this academy during the years 1850 and '51.

NORTH BROOKFIELD.—In the north part of the town, west of the center, on a tributary to the Chenango river, lies this village. For many years it was but a hamlet, having a store, a blacksmith shop, and a tavern, the latter for many years kept by Mr. Alby, a colored man. He and his excellent wife, Jenny Alby, are well remembered, and were respected people.

This is a great hop-growing locality, and wealth gained by engaging in the culture of this product is evident on every hand. Among the prominent families are the Terrys, Morgans, Livermores, Faulkners, Fitches, Gortons and others, many of whom, if not all, were of the old and early settled families in this part of the town. Within the last quarter century, the village has mostly grown up, and of late its growth and progress has been decidedly marked. No village in the county has a greater reputation for wagon

manufactures. In every village, and on farms all over Madison County, and in Oneida, Otsego and Chenango counties, are seen the North Brookfield wagons and carriages, which have given the names of Gorton & Fitch a wide reputation. The King & Cheesebro firm adds to the manufactures of the place. North Brookfield has also other enterprizes, viz., a furnace, grist mill, saw mill, cheese factory, a hotel, two stores, a Baptist church, and has a population of about 300 inhabitants.

SOUTH BROOKFIELD, or "Babcocks Mills," as sometimes called, is situated in the south part of the town on Beaver Creek. The Mills—a grist mill and saw mill—were built up by the Babcocks in the early settlement of the country. They were influential and respected people, and many of their descendants live in South Brookfield yet. Besides the grist mill and saw mill, the village has a horse-rake factory, a cheese box factory, a cabinet shop, and other mechanics' shops; it has also a neat Methodist Church, a store and post office. A Good Templar's Lodge was organized here in the year 1870, which is a flourishing institution. Madison County Lodge held its session with South Brookfield Lodge in May, 1872.

The First Seventh Day Baptist Church of Brookfield, located at Leonardsville, was organized October 3, 1797. The house of worship was built in 1802. The first pastor was Rev. Henry Clark, who served twenty-four years. In 1813, two churches were set off from this, viz: *The 2d Seventh Day Baptist Church of Brookfield*, located two miles north of Clarkville, which eventually became known as the "Clarkville S. D. Baptist Church," and the *3d Seventh Day Baptist Church*, located one mile north of Babcocks Mills.

The Baptist Church at Clarkville was formed July 7, 1798. Elder Simeon Brown was first pastor. The first meeting house was built at Five Corners. The society subsequently removed to Clarkville, and with the 2d Seventh Day

Baptist Church, built a meeting house at that village. After this removal the first pastor of the Baptist Church was Elder Holland Turner, and the first pastor of the S. D. Baptist Church was Rev. Elias Bailey.

The Methodist Church of Clarkville was organized about 1800, the class being formed by Rev. Henry Giles. The first pastor was Rev. Barzilla Willey. The first meeting house was built about 1820, and was located on lot 43, 18th Township. The society removed to Clarkville, and at a late date built a house of worship there.



CHAPTER IV.

CAZENOVIA.

Formation of the town.—Boundaries.—Geographical features.—Treaties of 1788.—The Road Township purchased of the Indians.—Indian occupation of this land.—The Holland Company.—John Lincklaen's Explorations.—Discovery of Lake Owahgena.—The Holland Purchase.—The Pioneer's Journey.—Names of Pioneers.—Rapid settlement.—Division of Road Township into four towns.—Laying out and naming of the village of Cazenovia.—Adventures with bears.—Early settlers.—First Town officers.—Division of the town in 1798.—Cazenovia village in 1803.—Incorporation of Cazenovia village.—Enterprise and progress.—Manufactures and Business firms.—C. N. Y. C. Seminary.—Biographical Sketches and Notices of Prominent Men.—New Woodstock.—Churches.—Newspapers.

Cazenovia was formed from Paris and Whitestown, Herkimer County, March 5th, 1795. DeRuyter was taken off in 1798, Sullivan in 1803, Smithfield and Nelson in 1807, and a part of Fenner in 1823. It is the center town on the western border of the county, and is bounded on the north by Sullivan, east by Fenner and Nelson, south by DeRuyter, and west by Onondaga County. The surface of this town is a rolling upland, broken by the deep valleys of the Chittenango and Limestone Creeks. The summits of the hills are 200 to 500 feet above the valleys. Cazenovia Lake (called Owahgena, meaning "the lake where the yellow fish swim," or "yellow perch lake,") a beautiful sheet of water about four miles long, lies in the

northern part. Its shores slope gently back from the water's edge, where handsome farms, unrivalled for richness by any in the county, are now spread out to view.

The lake lies at a great elevation above tide water, and Chittenango Creek which bears away its waters, is a feeder of the Erie Canal. This stream has in its course a fall of several hundred feet, affording a great number of mill sites.

At Chittenango Fall, about three miles from Cazenovia village, the water plunges in a beautiful cascade, perpendicularly, over a ledge of limestone rock, 136 feet in high. There is no scenery in this part of the State more charming than along the course of this creek from the village to the Falls. The road is excellently graded and macadamized, and winds with the stream between the mountainous hights, which, a part of the distance, rise on either side, while the river flows swiftly down the descent, rushing over rocks, eddying around huge boulders, which everywhere lie in the stream—seeming to be detached fragments from distant mountains, sent hither by some powerful effort of nature, and hurled with terrible impetus into the waters. It is a singularly romantic, wild and awe inspiring spot, at the foot of the fall, as one stands in the deep shadows of overhanging rocks, perpendicular hills and thick forest, the gloom increased by rising spray, the changing and uncertain lights and shades glancing on the falling, foaming torrent, the rush, the roar, the boiling, trembling basin, the quivering earth with its apparently unstable footing.*

The DeRuyter and Oneida Plank Road, which was built in 1848, in passing this route, found its most difficult obstacles in the gorge near the falls, where an elevation of 800 feet was overcome by a gradual ascent, which in no place exceeds six feet in one hundred. The old road re-

*The writer visited this spot at the close of a cloudy October day; hence these impressions.

quired an aggregate ascent of 1,600 feet. The plank road rendered available a water-power hitherto useless; its entire fall is 750 feet. From Cazenovia to Chittenango this road has been recently macadamized.

Limestone Creek flows across the south part of the town. On this stream, near the southwest border of the town, are two beautiful cascades, called Delphi Falls, one of which is ninety feet in high, the other between sixty and seventy. Hydraulic and common limestone are quarried near Chittenango Falls, in the northern and central parts; the soil is a gravelly loam. In the southern part of the town a clayey loam soil prevails, underlaid with hard pan.

As we turn our attention to the history of this region, we are enabled to go beyond the day when it was called Cazenovia, into the ancient time when it was a part of the broad territory of Whitestown. The far-reaching trails of the Iroquois had pointed the way of emigration into northern Madison County. A sort of semi-civilization was accomplished through the intercourse of the Indians and whites, in their days of war and of peace, as far back as the sixteenth century, so that the savage had learned many of the useful arts, with, probably, some additional viciousness; and the Englishman and Frenchman, more often the latter, had mingled his blood with the race of the red man; for the white man desired this beautiful country, and rather than not dwell in it, he willingly took up his abode with the aboriginal possessors. When peace succeeded the troublous times of the Revolution, the controllers of the public welfare, knowing well the value of these lands, and knowing, also, that the time had come when peaceable arrangements could be made with the Indians, effected amicable treaties with them, by which large tracts were obtained for settlement. In 1788, treaties were made, through which the "Military Tract" of Onondaga, the Chenango "Twenty Towns," and the "Gore," lying between them, were obtained. The Military Tract was appropriated to "Soldiers' Rights;" and while the Twenty Towns were sold to different purchasers,

the Gore, or its proceeds, were to be appropriated to the laying out of new roads. Therefore it was named "Road Township." It was a tract about thirty-five miles long, from north to south, four and a half miles wide at the northern extremity, and about four miles at the southern containing about 100,000 acres of land. The project of opening the great Genesee, as well as a road from the salt springs in Onondaga County, which should traverse Road Township to Chenango, in the Twenty Towns, was in contemplation, but nothing was done until after the sale of this tract to the Holland Land Company.

Previous to the treaties of 1788, this town was in the domain of the Oneidas, and was considered as their reserve hunting ground; and the lake, so well stored with fish, was their especial property. Though their village lay at the northward (at Canaseraga), yet they kept a well-defined path to and up the Chittenango Creek to the lake, where they built their temporary cabins, reduced the timber, constructed apparatus for fishing, and otherwise betook themselves to the pursuits of their race. At the head of the lake they evidently, at some time, established themselves with some degree of permanency, and cultivated small fields of corn. There some of their number have been buried. In 1861, when the citizens of this School District (No. 5) were sinking a hole to set their liberty pole, near the school house, a large skeleton of an Indian was found buried in a sitting posture, with hatchets, pipes, beads and other articles which the Indian was supposed to need on his journey to the Spirit land. The circumstance of the remains of a breast-work-like fortification, which could be seen for many years after the settlement by white people, just east of this school house, and the frequent bringing to light as the soil was cultivated, of various implements of domestic use, such as heavy stone mallets or pestles, worn smooth by friction, —apparently of the kind used in pounding corn,—of stone hatchets, (sometimes broken,) of rather ingenious make,

and other peculiarly-formed implements—the use of which is unknown at the present day—curious beads, &c.,* all would indicate something like a permanent residence, where their Indian arts flourished for a season, where they found abundant sport as well as sustenance in fishing, and also in hunting,—for bears and deer were plenty, and otter and beaver were not scarce,—and where their little fields of corn grew thriftily. They were undoubtedly one of the families of the great Confederacy, established here for a season; not at all isolated, as evidences of about equal antiquity of the proximity of neighbors are found on what was called the “Fort Lot,” two miles to the westward, near Oran, Onondaga County. This family may have been driven from here at last by some invading foe,† or perhaps they abandoned their fortifications (which the Indians invariably erected around their villages,) for some more congenial spot.

The antiquities of Fort Lot are graphically described in a letter written in 1845, by J. H. V. Clark of Manlius, N. Y., to Mr. Schoolcraft, and published in “Schoolcraft’s Notes on the Iroquois,” from which the following extract is made:

“A locality in the town of Cazenovia, Madison Co., N. Y., near the County line, and on Lot 33, township of Pompey, Onondaga Co., is called the “Indian Fort.” * * * * It is about four miles southeasterly from Manlius village, situated on a slight

* Found upon the farms of W. B. Downer and G. R. Southwell, who have preserved many of these curiosities for the benefit of the antiquarian.

† This supposition is strengthened by the following: In September, 1861, a sunken canoe or “dug out,” filled with stones, was discovered in the lake by a party of three gentlemen fishing. They succeeded in getting the canoe to the surface and towing it ashore. Its antique appearance excited much interest among the Cazenovians, and thereupon was kindled a flame of enthusiasm for the departed nobility of the race once the unquestioned lords of Lake Owahgena, who had sunk their canoes that the invading foe might not possess them. It was decided to return the relic to its bed of aquatic weeds, where it had evidently long rested, with ceremonials befitting the occasion. Accordingly, on the 12th day of the succeeding October, all Cazenovia gathered at the Lake to witness the unique proceedings, in which thirty-one persons from among the most prominent citizens, dressed in aboriginal costume, took part. For a description of the ceremonies the reader is referred to the Cazenovia Republican, October 16th, 1861, and also to a photographic picture of the scene, preserved among a choice collection of pictures at the office of J. D. Ledyard, Cazenovia.

eminence, which is nearly surrounded by a deep ravine, the banks of which are quite steep and somewhat rocky. The ravine is in shape like an ox bow, made by two streams which pass nearly around it and unite. Across this bow at the opening was an earthen wall running southeast and northwest, and when first noticed by the early settlers was four or five feet high, straight, with something of a ditch in front, from two to three feet deep. Within this inclosure may be about ten or twelve acres of land. A part of this land when first occupied in these latter times was called 'the Prairie,' and is noted now among the old men as the place where the first battalion training was held in the County of Onondaga. But that portion near the wall and in front of it, has recently, say five years ago (1840), been cleared of a heavy growth of black oak timber. Many of the trees were large, and were probably 150 or 200 years old. Some were standing *in* the ditch and others *on the top* of the embankment. There is a considerable burying place within the enclosure. The plow has already done much toward leveling the wall and ditch, still they can easily be traced the whole extent. A few more plowings and harrowings and no vestige of them will remain."

Mr. Clark picked up specimens of dark brown pottery. He adds that "every variety of Indian relic has been found there." One fact which has come to the knowledge of the author may be mentioned. Two cannon balls, of about three pounds each, were found in this vicinity, apparently long imbedded in the earth, indicating that light cannon may have been used, either for defence or in the reduction of this fortification, or both. Mr. Clark says further :

"There is a large rock in the ravine on the south, on which are inscribed the following characters—thus : IIIIX, cut three-fourths of an inch broad, nine inches long, three-fourths of an inch deep, perfectly regular, lines straight. Whether this is a work of fancy, or of significance, is not known. * * * * There is a singular coincidence in the location of these fortifications. * * * * They are nearly if not quite all situated on land rather elevated above that which is immediately contiguous, and surrounded, or partly so, by deep ravines, so that these form a part of the fortifications themselves. At one of these, on the farm of David Williams, in Pompey, the banks on either side are found to contain bullets of lead, as if shot across at opposing forces. The space between them may be three or four rods, and the natural cutting twenty or twenty-five feet deep."

However the facts may be, concerning these Indian set-

tlements, the last of the race who were dwellers of these localities had disappeared before the advent of the white settlers in 1792, and all outward marks of their presence have since gradually faded; and did not the earth, as it is occasionally turned to the light by the furrow of the husbandman, yield a memento, oblivion would utterly cover *every* vestige of their past history.

By the time the Government of New York State had become possessed of the lands of the Iroquois, the fame of their wonderful excellencies had winged its way to the crowded cities of Europe, and men of wealth and high standing caught the spirit of emigration. As soon as they were offered for sale, companies were formed to invest in these lands. In Amstêrdâm, Holland, one was formed called the "Holland Land Company," its object being to make establishments in the wilds of America. The names of the individuals forming this company were: Peter Stadnitski, Nicholas Van Staphorst, Peter Van Eeghen, Hendrick Valenhoven, Aernout Van Beeftingh, Wolrave Van Heuke-
lom, and who afterwards, with Jacob Van Staphorst, Christian Van Eeghen, Isaac Ten Cate, Christiana Coster, widow of Peter Stadnitski, and Jan Stadnitski, citizens of Netherlands, were the original Holland land owners. Theophilus Cazenove was their first general agent to America. He took up his residence in Philadelphia, and through him the celebrated "Holland Purchase" of the Genesee country was obtained.

Under the patronage of Peter Stadnitski, who while living was the President of the Holland Company, John Lincklaen of Amsterdam, was sent into the United States to explore the new countries, and to make a purchase of a tract of land if he should find an advantageous situation. Accordingly he arrived in Philadelphia in the year 1790, bearing letters of instruction to Theophilus Cazenove. Inspired with zeal for his mission, Mr. Lincklaen, in the month of September, 1792, having completed his preparations

for a tour in the wilderness, employed two hardy woodsmen to accompany him, and immediately set out, directing his course by the southern route through Scoharie to the Chenango Twenty Towns; his object being to explore them and the Gore,—contemplating the purchase of the latter and some one of the Twenty Towns.

During his journey, Mr. Lincklaen kept a journal, which has been preserved by his family (having been translated from the French in which it was originally written), in which we trace his journeyings through the pathless forest, and note in his progress his stopping at Hovey's,* at Oxford, from whence the road was being opened to Cayuga Lake. He states that the "surveyors employed by Hovey are Nathaniel Locke, of Westchester County, and Walter Sabin, who lives on the Susquehanna, near Mercereau's. Each surveyor has with him five men, viz: two chainmen, two markmen, and one to carry provisions. The surveyor, when running the outlines, has \$2 per day, and when telling out, \$1.50. Each man that goes in the woods, carries provisions for a fortnight or twenty days. Sabin runs commonly five or six miles a day, Locke eight or ten miles a day. Locke's hands have \$10 a month, Sabin's only \$8." Here Mr. Lincklaen employed one of Hovey's men, when the party of four started on their westerly route. During the few subsequent days, the party, by zigzag marches, traversed several of the southern-most of the Twenty Townships, Mr. Lincklaen making his observations of the soil, its productions, and the climate as far as indications could aid him, with discrimination, noting particular locations with accuracy, entering in his journal the names of the original purchasers of tracts in the sections he passed through which were already sold, and adding thereto many statements which to the seeker after historical facts are regarded as especially interesting. On Monday, the 8th of October, the east line of the Gore was reached, from whence Mr.

*See N. Y. State Gazetteer, pages 229 and 655.

Lincklaen's course was mainly directed to the northward, exploring thoroughly this, and the townships bordering on the east. With Road Township (the Gore), its handsome valleys and streams, its land of excellent quality, its noble timber, he pronounced himself well pleased.

Mr. Lincklaen's journal tells us that on the afternoon of Thursday, October 11, 1792, he arrived at the foot of the beautiful lake in Cazenovia, where the party encamped for the night. As the result of a reconnoitre he wrote: "The situation is superb, and the lands are beautiful." The record continues: "Friday the 12th.—We journeyed from the lake north and east to the Genesee road, through lands both good and bad, the timber chiefly oak and poplar. We came to Canaseraga Creek, where five German families are settled; they are poor. On the other side of the creek is the Indian settlement. We went to the house of John Denny; there was no bread, no meat."* John Denny was a tavern keeper among the Oneidas.

Directing his next course through the northern tier of the Twenty Towns, he passed through Sherburne, Chenango County, where he found one Mr. Guthrie, who had been there three or four months; thence passed through a corner of Otsego County, and there tarried a season with Louis DeVilliers,† on Aldrich Creek, town of Morris. From this place he set out upon his return journey to Philadelphia via New York, where he arrived after a month's absence, the object of his tour satisfactorily accomplished. Mr. Cazenove was well pleased with his report, and greatly admired the spirit of his enterprising young friend, and the perseverance which enabled one accustomed to the elegancies and luxuries of life to endure a protracted tour in the wilderness, with the tent for his lodging place, and bread and pork for his fare. As a result of Mr. Lincklaen's

*This was the year after the breaking up of the homes of the pioneers of Sullivan, in the history of which town will be found the cause of their destitution.

†See N. Y. S. Gazetteer, page 535.

explorations, the Holland Company purchased Road Township and No. 1 of the Twenty towns, (Nelson) the latter containing 20,000 acres of land, which, added to the former, comprised a territory of 120,000 acres, and extended over the present towns of German, Pitcher and Lincklaen, in Chenango County, and DeRuyter, Nelson, and the southern part of Cazenovia in Madison County. Mr. Lincklaen was appointed agent, with an interest in the purchase, to settle these lands. The *northern* part of Cazenovia was then a part of the Oneida Reservation, and subsequently a portion of Peter Smith's tract.*

During the winter of 1793, Mr. Samuel S. Foreman, to whose narrative we are indebted for much of the material for this portion of Cazenovia's history, became acquainted with Mr. Cazenove and Mr. Lincklaen in Philadelphia, and by them was appointed clerk to accompany the latter into the backwoods, to commence the new settlement. By appointment, Mr. Foreman met Mr. Lincklaen in New York, in April, 1793, where a large assortment of goods, comprising all articles necessary for a settlement, were purchased. From here the merchandize was taken up the North River and the Mohawk to Old Fort Schuyler (Utica), and left in the care of John Post, the only merchant then in that place; Mr. Foreman forwarding only one load to Cazenovia on the first journey out. From here, with the three Jerseymen,—John Wilson, carpenter, Michael Day, mason, James Smith, teamster,—whom Mr. Lincklaen brought with him, having engaged their services for a year, and two waiters, Philip Jacob Swartz, and a large German whose name is forgotten, together with seven more employed for the expedition, whose names were: James Green, David Fay, Stephen F. Blackstone, Philemon Tuttle, David Freeborn, Gideon Freeborn and Asa C.

* About the time of the laying out of the village of Cazenovia, Mr. Lincklaen purchased large portions of the New Petersburg tract in different sections of the four Allotments, to the amount of upwards of 10,000 acres, which added to the first purchase, constituted a tract of 130,000 acres at that time in his possession.

Towns, all started to the westward on the newly opened Genesee Road. A few days' provisions were in each knapsack, each axman with his ax on his shoulder, and a yoke of oxen and a cart loaded with provisions for both man and beast, together with all implements of husbandry and for domestic use which their primitive beginning would require, made up the cavalcade.

The first day they proceeded as far as Wemple's tavern, Oneida Castle; the next day reached Canaseraga and put up at the tavern of John Denny, a half-breed Indian, who had been a Captain in the Revolution, and spoke good English. The third day the company continued on the Genesee Road as far as Chittenango, where they left it, turning to the south and following the Indian path up the crooked course of the creek, the axmen being obliged to widen the way for the passage of the cart. It was ascertained, through the difficulty of ascending the hills, that another yoke of oxen was needed, and forthwith a man was dispatched to Utica to obtain them. With perseverance, however, the next hill top was gained with the one pair by the time night set in, and preparations were speedily entered upon for an encampment. A huge fire was soon kindled, and the group of stalwart men, cheerful and respectful in the presence of their leader, though sadly wearied, presented what would now seem in that place an unique spectacle, as they moved about in the wavering glow of the camp fire. Forth from the knapsacks now came the pork and beans; and slicing away with their jack knives, a majority of the men proceeded to make a meal. A few, appreciating the Indian mode of cooking meat for the more delicate appetite, placed their pork upon the nicely-sharpened end of a long stick, and stood patiently roasting it in the fire, while others ate heartily of raw pork and bread sandwiched; all enjoyed their repast with zest. Tired and sleepy, at last the men arranged their blanket couch upon the earth, the fire at their feet, the trunk of a fallen

tree at their head, and, it may be inferred, soon sank into profound sleep—dreamless, possibly, unless the bright eyes and rosy lips of some buxom German lass, seen during the journey, may have haunted the slumbers of some one of them ; or, quite as likely, the faint outlines of an unrolled panorama of the land they were just now entering to take possession, exhibiting the wondrous destiny of its future, to be consummated through the instrumentality of those unconscious sleepers, may have lingered in the oblivious moments of that portion of them whose aspiring natures, when in full consciousness, were prone to part asunder the mists, and behold the possibilities of the far future. However, with the night, fled dreams, if they had them, and all were soon wide awake for the yet-to-be-surmounted obstacles of the present. After a breakfast of *bread* and *pork*, Mr. Lincklaen and Mr. Foreman, anxious to complete the journey, started on ahead, leaving the men to follow as soon as they were ready. They kept the Indian path with their one horse (the other being taken by the man who went for the extra pair of oxen), following the custom of “ride and tie,”—that is, one rides a distance, and when considerably in advance of his comrade, dismounts and fastens the horse to a sapling, leaving it for the other to mount when he reaches it, while the former walks on and is overtaken and passed by the latter, who in turn dismounts and walks on ; thus alternating to the end of a journey.

On arriving at the outlet of the lake, they discovered a bark cabin, and some signs of the proximity of white men. There was here a little prairie, called in those days an “Indian opening,” upon which Mr. Lincklaen turned loose his faithful horse, “Captain,” placed his saddle, bridle, and portmanteau in the hut, and then with his companion strolled about to view the location. He was delighted with the prospect ; waking visions of a brilliant future he surely beheld now. “Here,” he says, “I pitch my tent ; here I build my village.” As night drew nigh, three strangers approached the

cabin, who, after the usual salutations were passed, were found to be Joseph Atwell, Charles Roe and — Bartholomew, from Pompey Hollow. They were here improving the advantages of a fishing weir, which the Indians had constructed at the outlet of the lake. When these new comers displayed their supper, discovering that our pioneers could not follow suit, they kindly invited them to join in the repast, which consisted of the inevitable bread and pork, and most cordially was the offer accepted.

There were many misgivings as to the delay of the men with the supply cart, for whom they had been anxiously looking some hours; but not arriving, the two prepared for a less auspicious repose than even that of the preceding night. In the weather-beaten hut, with one saddle between them for a pillow, and guarded by their watchful mastiff "Lion,"—"Captain" still feeding on the prairie near by,—John Lincklaen and Samuel S. Foreman slept that night in the future village of Cazenovia. When morning came, no tidings of the men had reached them, and Mr. Lincklaen started back early in quest of the party. About ten o'clock Mr. Foreman concluded to follow, and accordingly saddled the horse and placed the portmanteau thereon, which, though it contained \$500 in silver, could not procure him the wherewith to satisfy his hunger. On his way he met Jedediah Jackson and Joseph Yaw, two commissioners sent by a Company in Vermont, to "spy out the land" in Township No. 1. They had met Mr. Lincklaen, who referred them to Mr. Foreman to direct them to Nelson. This service rendered, he passed on, and at two o'clock he met Swartz with a budget of food, which greatly rejoiced his physical man. From Swartz he learned that the cart had broken down not far from where they had been left the morning before. Repairs had been made, and with slow progress the party were on their way. With care and painstaking they moved down the uneven slope to the lake; and on the afternoon of the 8th day of May,

1793, this little company stopped and pitched their tents a little west of a small ravine, nearly opposite the residence of the late Ledyard Lincklaen, at the south end of the lake.

One of the two tents was fitted up for the convenience of Messrs. Lincklaen and Foreman, the other appropriated to the use of the hired men; and then plans were laid for the construction of houses. Two log structures were soon built; one for a dwelling house and store, the other for the hired people. They stood on the south shore of the lake, in what was then the white oak grove, but now one no longer. The aged trees have fallen one by one, till only a single tree is standing, and that bears the marks of decay, sadly reminding us of the grandeur of its fellows. For their noble beauty and lofty bearing; for their grateful shade in summer heat; for the many memories clustering about them, these oaks were held in sacred reverence by the members of Mr. Lincklaen's household, and by them have their broken limbs and shattered trunks been fashioned into various artistically finished articles for use and adornment, which grace their long cherished home.

"During the two or three weeks subsequent to their arrival, the company managed admirably in household matters without feminine assistance, by having their washing and baking done at Jacob Schuyler's, a German living at Chittenango; nevertheless, one evening about sunset, on being told that a woman on horseback was approaching the settlement, all ran out with haste to witness the strange sight; and pleasanter indeed the rough cabins looked when afterwards graced by the presence of woman. This lady was a Mrs. Dumont, who with her husband came to view the place, and then passed on to Cayuga Lake.

Mr. Lincklaen had advertised extensively by hand-bills, that he opened these lands for sale on a credit of ten years, with only \$10 down on each lot, and interest on the balance to be paid annually, with a further condition of clearing ten acres and building a log dwelling on each lot. Nathaniel Locke was employed to survey these lands, which were to be laid out in lots of one hundred acres each. Mr. Lincklaen also advertised that the first ten families should have one hundred acres at \$1 per acre. This proposal brought on that number quite unexpectedly, from between

Utica and Cazenovia. Some enterprising young people it was said, abbreviated their courtship in order to avail themselves of this offer. The first families came without having first viewed the land or prepared a residence, and the workmen who occupied the large tent generously vacated it for their use in common, and went themselves to live in a log house partly finished. The names of the heads of some of these families were: Archibald Bates, Noah Taylor, Benjamin Pierson, Anson Deane, William Gillett and Isaac Nichols. Mrs. Noah Taylor was the first white woman who came to live in Cazenovia. The first birth was a child of Isaac Nichols,—his eldest daughter, Milison,—born at his house on the east bank of Cazenovia Lake, August 8th, 1793. The second child (born in 1794,) was a child of Noah Taylor.

As the settlers increased, many desiring large farms, represented to Mr. Lincklaen that a hundred acres was not enough for a farm, and wished he would run out the land into one hundred and fifty acre lots. This was complied with after reserving two miles across the north end of Road Township. This reservation was afterwards run out into smaller lots of from ten to fifty or sixty acres, for the benefit of the future village."

Road Township was now divided, forming four towns, which Mr. Lincklaen named as follows: First, Road Township, to perpetuate the original name. This town extended from the north line of the reservation (center of Seminary street), southward a distance, to include four tiers of lots in the present town of DeRuyter; Second, Tromp Township; after Admiral Von Tromp, renowned in the history of the Dutch Navy, for whom this loyal lover of noble men entertained a profound veneration. This Township embraced the remainder of the present town of DeRuyter and six and a half tiers of lots in Lincklaen; Third, DeRuyter, named in honor of another famous Dutch Naval officer, Admiral DeRuyter.* This township embraced the south six tiers of lots in Lincklaen, and the town of Pitcher *minus* the south three tiers of lots. Fourth, Brackel Township, named from Admiral Brackel,—also of the Dutch Navy,—which embraced the southern three tiers of lots in Pitcher and all of the present town of German. As an Act of the Legislature re-

*Admirals Von Tromp and DeRuyter were Generals of renown about the middle of the seventeenth century.

quired a certain amount of population to organize a new town, Cazenovia required a wide territory, to embrace a sufficient number, when it was formed in 1795; consequently these first names, given by the proprietor, were dropped after a time, for the first town of Cazenovia included all their territory. In the subsequent division of towns, Cazenovia embraced Road Township; the name of DeRuyter was transferred to Tromp Township; Lincklaen to the original DeRuyter, and German was substituted for Brackel.

"After the first ten families had received their lands, the price was established at \$1.50 per acre. So rapid were the sales, settlers even followed the surveyors. As soon as two sides of a lot were ascertained, they would take down the number and hasten to the office to have it booked; and often a person had to name several lots before he could get one that had not been engaged a few moments before him. At last the press became so great, that it became necessary to suspend the sales for a few days, for fear of mistakes.

A road was opened the whole extent of the purchase, which passed through New Woodstock, Sheds Corners, DeRuyter and the southern towns, to facilitate the opening of the whole for settlement. A branch office was opened in connection with a store, twenty-six miles south of Cazenovia, under the care of Adonijah Schuyler, one of the Cazenovia clerks, and Mr. Lincklaen caused the first mills in that section to be built on the Otselic Creek.

A portion of the location for the future village lay, as we have seen, in the New Petersburg tract. In negotiations with Peter Smith, the desired amount of land to complete the village site was obtained; and at the north end of Road Township on the east side of the lake, on a point of land bounded on three sides by the lake and its outlet (which soon after its disembogement takes a northerly direction and runs parallel with the east shore of the lake), the village of Cazenovia was laid out. This was in the summer of 1794. Calvin Guitteau was the person employed to make the survey.

The first sales of village lots were at \$5 per acre, with certain conditions to improve by building. The Company built a large, elegant frame house, about fifty feet square and two stories high, and covered the roof with sheet lead; but after a few years this was taken off, probably because it could not be made tight. This house took fire twice. The second time it was destroyed.

with a large quantity of elegant furniture. The site was afterwards purchased by Perry G. Childs, Esq., who built upon it. It is now the location of the residence of Sidney T. Fairchild.

The latter part of this summer, 1794, a number of Hollanders came to the settlement on their way to the Holland Purchase. They were Mr. Rossetta (a brother-in-law of Mr. Cazenove), Col. Mappa, Mr. Boon, Mr. Heudekooper, and perhaps some others. Mr. Lincklaen accompanied them on their journey. While they were absent Mr. William Morris came, on his return from the Holland Company's purchase in the western part of the State. While he was staying to rest himself at the Road Township, he was taken sick with what was termed the 'lake fever,' and was for a few days very ill. The country did not afford very skillful physicians at that time, but by the aid of 'Buchan's Family Physician' and good nursing, he recovered. While in a state of convalescence the subject of the name of the contemplated village was canvassed; Mr. Lincklaen had wished to call it Hamilton, as he was a great admirer of Gen. Alexander Hamilton's character; but the settlers in one of the adjoining townships adopted that name for their settlement before a decision was arrived at, so it was dropped. On Mr. Lincklaen's return, Mr. Morris told him they had found a good name for the village; that they called it Cazenovia, in honor of their respected mutual friend, Theophilus Cazenove. This was cordially approved, and so it was established."

The lake also was named, and in honor of John Lincklaen. On all the early maps the lake bore no other name than "Lincklaen's Lake." In later years, when the village had grown into some importance, it gradually came to be known as "Cazenovia Lake," and more recently the aboriginal name, "Owahgena," has become quite generally adopted by use.

The first ten acre job of clearing the heavy timbered land, was taken by James Green and David Fay, next to the Cazenove lot on the west side of the lake, on the original Tillotson farm, now owned by Mr. A. Blodgett. The price was \$10 per acre with board, and six cents per bushel for ashes cribbed on the job. Wages were then \$8 per month and board.

In speaking of the settlers of this purchase, Maj. Foreman says: "be it said to their credit, I believe there was

but one person who took up a lot of land during the first four years, while I continued in office, who could not write his name."

The Vermonters had made arrangements to take up their farms in township No. 1, (Nelson) before that town should be offered for sale, as their company was large and they wished to settle near each other. By the time the Vermont Company had arrived, however, the whole township was surveyed into lots of one hundred and fifty acres each, Mr. Lincklaen having pushed forward the work. Jackson and Yaw, the committee sent out to explore, and some of the hired men of Mr. Lincklaen's company, were a part of the settlers of this township.

At this period game was plenty; small droves of deer were frequently seen; there were a few otters and an occasional beaver, and bears were often met with. To these pioneers from long established and cultivated homes in town and city, the sports of the chase were exciting; but an encounter with a veritable black bear was an adventure to move one deeper. The following is related in Foreman's narrative:

"One winter a Mr. Walthers (a respectable European German in the Company's service,) and myself were viewing a lot of land which we had bought on the west side of the lake, afterwards called Cazenove lot. As we walked along, our dogs gave alarm of game. We hurried to the spot, and coming up to a very large hollow tree, we encouraged the dogs to attack whatsoever was concealed within it. Presently a little terrier dog was drawn almost within the body of the tree, in a small hole near the ground. In order to rescue him we thrust a stick in through another hole, which the animal seized and held fast till we pulled his nose out of the tree; but what creature it was we knew not. The dog ran home bleeding. We got a large pole and run the butt end into the hole, and Walthers held fast the other end as a lever, while I ran to the farm house to get a gun and some hands with axes to engage in the combat. When I returned with the reinforcements, I found Mr. Walthers as I had left him, grasping the lever, and anxious to be relieved from his state of incertitude. Our first business was to secure the hole by driving down large stakes interlocked with logs; then cut

three windows in the body of the tree about four feet high and seven or eight inches in diameter, so that we could have a fair view of the animal ; and we now discovered it to be what we had expected, a large bear. A discharge from the gun wounded it, when it became raving mad. It raised its huge paws upon its prison wall, put its nose out, gnashed its teeth and frothed at the mouth, and its eyes bespoke retaliation if it was set at liberty. The gun was loaded and fired a second time, producing only a wound. As we were perfectly safe we paused awhile to view how awful its angry looks and actions were. A third discharge from the gun proved fatal and poor Bruin fell lifeless. Our next business was to cut one of those windows large enough to get it out of the tree. We had three or four men from the farm, and after being satisfied that life was extinct, some of them entered the winter quarters of the animal, and after some heavy lifting, our game was landed out of its stronghold. It was conveyed to the village on a hand sled, across the lake, and when dressed, the four quarters were found to weigh (if I recollect right) four hundred pounds. It was a female with young of two cubs. The skin was very black and finely covered. The meat I gave to the men, and four dollars for the skin. This afforded them fine feasting and pleasure.

"Another time, when the jobbers set fire to their clearing by the swamp, near where Mr. Lincklaen built his last house, the fire drove a large bear out, which passed through the village and cleared himself, as no one was prepared to follow. At another time a man passed a large bear and her cub, about half a mile up the lake road. He came to the store and gave information, and we mustered a dozen men and went in pursuit. They had ascended a large leaning oak. We had but one gun and no balls, nothing but slug and shot ; but such as we had we gave mistress Bruin, and perhaps hurt her some, as, after receiving several charges, she all at once descended to a crotch in the tree, about twelve or fifteen feet from the ground, and putting her head between her fore legs, threw herself off. As soon as she touched the ground, as many as could stand around fell upon her with clubs and other weapons, so that she never rose to her feet. Having disposed of the dam, our next move was to get little Bruin, who by this time had ascended as high as he could get, where the limbs would bear him. We commenced firing shot at the little creature ; every time it was fired at, it would wipe its face with its paws ; at last one shot proved fatal, and brought it to the ground. It was about half as large as a midling-sized dog.

"At another time, on Togwattle Hill, [Tog Hill] as it was called, in Nelson, about five miles from Cazenovia, east, a wo-

man was washing out of doors by her house, her husband being off at work, and her child sitting near by her, a bear came close up to her and reared upon his hinder feet. She, as may well be conjectured, not liking his appearance, caught up her child, ran into the house, and instead of inviting her guest in, fastened the door against him. These brutes are so bold, that they have been known to come in the night and try to get into the hog-pens, built near the log dwellings, the inmates of which, having been alarmed by the noise, have got up and made war upon them. These little incidents seem small to an indifferent person; but they created great interest at the time, and relieved the monotony of backwood's life. The recital of them serves to show that the settlement of a wilderness is attended with difficulties and dangers in various ways."

Wolves were more prevalent than bears, and to rid the country of these enemies of the flocks, the town in 1804, voted to give a bounty of twenty dollars for each wolf killed the ensuing year by any inhabitant of the town.

Among the earliest settlers of the town in 1793, besides those already named, were Archibald Bates, William Mills, Ira Peck, Nathan Webb, Shubal Brooks, and others named — Tyler and — Augur. David and Jonathan Smith and Charleville Webber, came about the same time and were the first settlers of New Woodstock. William Sims and Isaac Moss came soon after.

The first saw mill and grist mill were built by John Lincklaen in 1794. The grist mill was located on the Chittenango Creek, perhaps a quarter of a mile above where it unites with the outlet of the lake,—just below the steep bank at the corner of the garden, contiguous to the residence of General J. D. Ledyard; the mill pond overflowed all that low meadow south of his house. This mill the company sold to Dr. Jonas Fay, and it was, not long after, burned down, together with a distillery and brewery. Afterwards a better site was discovered below the junction just named, where the present mills (in 1870,) owned by Parsons & Chaphe now stand.

Judutha Perkins came to Cazenovia before 1800, and settled south of the village in what was called, from him,

the "Perkins District." Near him the well remembered Perkins school house was built, in which the early religious meetings of the Baptist Church of Cazenovia village were held. Mr. Perkins and his family were prominent and influential people, and did much towards building up good society.

A Mr. Stanley was one of the pioneers of 1794; he came in with his family from Hartford, Conn. His son Lewis Stanley, who came with him, was a farmer, and located near the village, where he lived till his death in 1857, aged 76 years. The latter was prominent in the M. E. Church; he did much towards founding it and promoting its growth and prosperity. He was also deeply interested in the success of the Seminary.

Walter Childs, from Woodstock, Conn., came in 1798; he was one of the substantial farmers of this locality, and reared a family, members of which still reside in town.

Among the first inhabitants of the town after 1800, was Caleb Van Riper, who arrived in 1801, and settled at the head of the lake. He built perhaps the second tannery in town, on the stream that crosses lot No. 34, now owned by William B. Downer; it stood about forty rods from the lake. A saw mill was also built here at a later date, but both tannery and mill have disappeared, except perhaps some ruins of the foundation and dyke of the saw mill.

Phineas Southwell came, in 1802, from Boonville, Oneida County, but formerly from Massachusetts. Edward Parker came the same year; both settled at the head of the lake, and bought large farms. The land purchased by Southwell was, apparently, that which had been tilled by the Indians, as some fifteen acres of it bore evidences of having been cultivated but a few years previous. The large timber had been removed, and a low undergrowth encumbered the ground; the soil was black, quite likely from annual burnings. Upon this farm—Lot No. 32, School District No. 5—were found many relics referred to in preceding pages;

and G. R. Southwell, son of Phineas, who now owns the farm, has many of these curiosities in his possession. During the elder Southwell's first years of residence here, the Indians frequently came over the lake in their birch-bark canoes to fish, and perhaps hunt deer, which, as has been seen, were plenty.

Christopher Webb moved from Canterbury, Windham County, Conn., in 1805, and settled on Lot No. 29. Martin L. Webb, son of Christopher, came at the same time, and settled here also, and for many years was a teacher in Cazenovia.

Edward Parker built the first frame house in this vicinity (head of the lake,) about 1802. It was with difficulty that he could obtain sawed lumber, but so great was his repugnance to living in a log house, he mastered all difficulties, so that when he commenced housekeeping, it was as he desired, in a framed and boarded house, instead of a log one.

The first town meeting in Cazenovia was held in April, 1795, at John Lincklaen's house. At this meeting John Lincklaen was chosen supervisor, and Elijah Risley* town clerk.

In 1798, when Chenango County was formed, the town of DeRuyter, which embraced all the southern part of the original Road Township, was taken off. In 1800 the town, still embracing Sullivan, Lenox, Smithfield, Nelson and Fenner, had a population of 1,973.

In 1803, the census of Cazenovia village was taken, with the names of the heads of families, their occupations, and number of persons in each household, as follows:—

* Elijah Risley subsequently became justice of the peace. At a very early day, an Indian couple came to Squire Risley's, and were by him married. Soon after, becoming dissatisfied, owing to the reproaches of their Indian friends, who disliked their conformity to the custom of the whites, they called again to be unmarried. The minister being present, they were persuaded to be re-married by him instead, when they departed, appearing quite well pleased with the additional ceremony.

John Lincklaen	6
J. N. M. Hurd, store keeper and postmaster.....	7
S. S. Breese, lawyer	4
Hiram Roberts, blacksmith and tavern keeper....	17
Isaac Lyman, doctor	4
Wm. Whipple, carpenter and constable	4
Moses Phillips, brickmaker	4
Roberts & Hill, carpenters	6
Elisha Farnham, tanner and shoemaker.....	7
Eliakim Roberts, store keeper	9
Horace Paddock, blacksmith.....	3
Ebenezer Johnson, tavern keeper.....	10
William Kyle, clerk.....	4
Jonathan Foreman, storekeeper	9
Samuel Ashard, miller	6
Total inhabitants.....	100

The population of the whole of the original Road Township at the same date, including the village, was 1,164.

Several of the heads of families just named, as well as some of those mentioned as the pioneers of '93, were men of ability and influence in the councils, and at other important posts in the new country.

Samuel Sidney Breese was the first clerk of Chenango County, 1798, and was a member of the Convention of 1821. Jonathan Foreman was elected Member of Assembly from Chenango County, in 1800 and 1801. J. N. M. Hurd was county clerk in 1815, and served till 1821. James Green, one of the pioneers of '93, was at one time a member of the Legislature. Stephen F. Blackstone, another of that company, was a member of the Legislature in 1814.

Jeremiah Whipple, also an early settler, and for many years a first-class hotel keeper in the village, was the first sheriff of Madison County, appointed in 1806, continuing in office till 1810, and was called to act again in the same capacity in 1811, serving till 1814.

William Sims was a pioneer of 1793; he took up a farm south of Cazenovia village, where he spent three score and ten years of his life. He possessed wealth, was a man of influence, and contributed largely to the enterprises of his adopted town.

Henrick DeClercq, a native of Amsterdam, Holland, came to Cazenovia in 1800. His wife, Mary, whose maiden family name was Ledyard, came to this town on horseback, from Connecticut, in the year 1798. Her father, G. S. Ledyard, with his relative and namesake, Col. Ledyard, was killed at Groton, in the massacre of Fort Griswold, in the Revolution. The DeClercqs became an established and permanent family of Cazenovia.

Capt. E. S. Jackson was an early settler and wealthy. In all that pertained to the interests and welfare of the new country, Capt. Jackson's good judgment was solicited, and his ever ready generosity assisted.

Perry G. Childs located in Cazenovia before 1806. His name is closely identified with the several interests of the town, as will be seen in the current history of her earlier enterprises. His wealth was generously used for the public good. He was repeatedly honored with official positions in town, County and State.

Charles Stebbins settled here before 1810. He and his family after him have worthily held a commanding influence through all the changes from the early days to the present time. Town, County and State official honors have descended from father to sons; their names are often and honorably recorded.

Elihu Severance also came to this town previous to 1810. Members of his family still reside here.

Jacob Ten Eyck came about 1800. He acquired wealth and used it generously to forward the enterprises of Cazenovia, not a little of it being devoted to perfecting the beauty of the village environs. The same spirit of generosity, in the aid of progress generally, animates the different members of his family.

B. T. Clarke came to Cazenovia in 1812, being a soldier in the war at that time. Mr. Clarke has been and still is one of the active men of the village in improvements and enterprises. He has retired from the mercantile business,

which he pursued for many years at the corner of Albany and Mill streets.

William M. Burr came prior to 1810. His, became another of the prominent and substantial families of the village. At an early day Cazenovia gained a high reputation as a mercantile center, and to such men as the Burrs, Ten Eycks, Clarkes and others, this reputation is due.

J. D. Ledyard, youngest brother of Mrs. John Lincklaen and adopted son of Mr. Lincklaen, was reared in Cazenovia and has spent the most of the years of his long life, (aged seventy-eight in 1871,) in this town. Mr. Ledyard has been identified with nearly all the progressive changes of this town. As will be seen, his name and the names of his sons are not to be separated from Cazenovia's history. Having charge of the Holland Land Company's office, as successor of Mr. Lincklaen, since 1820, his business was large and his influence extensive. He still resides near the foot of the Lake in a dwelling built by himself in 1825, which, with the homes of his sons, all commanding fine views of fair Owahgena, render attractive that part of the village which was first occupied by civilization.

The wealth of Cazenovia, generously yet judiciously invested, has brought its legitimate and ample returns; it has been and still is used, not for selfish ends, but to beautify and adorn, to elevate and purify country life.

In the year 1803, February 22d, a Legislative act was passed, in which the broad territory of Cazenovia was again made less by the organization of the town of Sullivan, a most expansive township, including the present towns of Sullivan, Lenox, and a part of Stockbridge.

After this last change in the town limits, the next town meeting in Cazenovia of which a record has been kept, was held at the house of Capt. Ebenezer Johnson, in the village, in the year 1804. Luther Waterman was Moderator. James Green was elected Supervisor; Eliphalet Jackson,

Town Clerk and Elisha Williams, Collector. Among other enactments, the meeting voted to refund to Lemuel Kingsbury the sum of \$6.18 for "bad taxes." The following was also voted: "That members of this meeting may wear their hats while attending said meeting;"—and to give value to this permission, and for the accommodation of the people, the meeting then adjourned to the Common. The constables were directed to procure sufficient bail, and seven pound masters were elected to enforce the following resolution, viz: "That hogs shall be shut up." Twenty dollars of town fund was delivered to the town clerk to procure books for the use of the town, and he was instructed to "draft off such of the old books as he shall think necessary." It does not appear that this officer deemed it "necessary" to copy any part, as it was not done, and the loss of the first book is irreparable. The town was divided into sixty-eight road districts.

To unite the inhabitants of the more northern portions of the county, which were earliest settled, to make easy their communication with eastern friends, and to facilitate their market journeyings, the "Cazenovia and Oneida Turnpike" was laid out at an early day; it extended from Cazenovia through Peterboro to Vernon. The necessities of the other towns, however, required for them a more direct communication with the outer world; and the "Third Great Western Turnpike," or the more familiar name of "Cherry Valley Turnpike," was the result of these needs. The enterprising prime movers in this grand scheme of constructing a good wagon road from Cherry Valley to Manlius, Onondaga County, through towns and counties of dense forests, over the most hilly country known outside of veritable mountainous districts, with no rich towns along the route to bond, or even to aid them by subscription, formed a company, went courageously into the work, obtained a charter and completed the grand enterprise by 1806. Cazenovia men were foremost in the great work, devoting their time

and investing their capital without prospect of full compensation.

CAZENOVIA VILLAGE.

This village was laid out in a regular, methodical manner. The public square was handsomely located in full view of the lake, and through it passed Albany street, laid broad and with mathematical regularity, with a view to the future needs of a large village. In the vicinity of the square were erected some of the earliest and most prominent buildings, and upon its four corners were located the four stores of the early days, viz: the Roberts store, the Foreman store, that of J. N. M. Hurd, and the store of Jackson & Lyman, the latter on the northeast corner. The Robert's store on the southeast corner, now the "Lake House," was originally built of wood, but at a later date Mr. Roberts removed that, and rebuilt of brick, where for a time he transacted mercantile business. In 1810, it was purchased by Jos. & Wm. M. Burr, who, like Jacob Ten Eyck, their neighbor and relative, established a large business. A few years since this building was converted into a hotel. The Foreman store, located on the southwest corner, was stocked by the Holland Company, and the first postoffice was kept there, at the private expense of Mr. Lincklaen, till its own revenue was sufficient to sustain it as a government office, when S. S. Breese was appointed postmaster by the P. O. Department. At the northwest corner was the well known store of J. N. M. Hurd, where in 1803, the postoffice was kept by him, and who held the commission for many years after.

The first tavern of the village was situated on the location of Mrs. Roberts' present residence, and was kept by Ebenezer Johnson.

Some really fine residences, and also the Presbyterian meeting house, were built previous to 1810, at which date the census gave Cazenovia village a population of 500 inhabitants, sixty-nine houses, five stores, one grain

mill, one saw mill, two cloth-dressing establishments, two carding machines, two trip hammeries, two potasheries, two tanneries, one brewery and distillery, and a post-office.* To this statement may be added one printing office. "The Pilot," established in 1808, by Oran E. Baker, was one of the popular and successful institutions of the village. From its time-honored pages may be learned, not so much by its local items, but in a great degree from its ancient advertisements, that manufacturers, mechanics and artizans were successfully pursuing their several trades. A woolen factory, where custom work of wool-carding and cloth-dressing was done, became the property of Matthew Chandler, having been purchased by him of its original proprietors, Elisha Starr & Co. The new tannery of Thomas Williams & Son, promises much prosperity to the importers of hemlock bark from the farming districts. There is a hat factory belonging to John Brevoort & Jere Allis; A. Hitchcock adds to his newly-opened store a stock of drugs and medicines; S. Foreman opens a book store; J. Gillett advertises as clock and watch maker; J. Kilbourn as tailor; W. Brown as painter and glazier; Mr. White's chair factory receives some notice, while Luther Bunnell's trip hammeries are known to be conducted with superior skill and enterprise. Thus is given in this old-time journal a glimpse of the industries of the village at and about 1810.

One of the great institutions of this period was the military brigade, which had been formed in Madison County under the command of Gen. Jonathan Foreman, a former Colonel in the War of the Revolution; and for the use of the militia when their headquarters were made in Cazenovia, a fine parade ground was laid out about 1810, in the northern part of the village.

The Cherry Valley Turnpike brought Cazenovia into special notice, and placed it on an equal footing with towns of established reputation further east; and no village in the

* See Sparford's Gazetteer of 1812.

county had greater consequence and influence than this. From the time of the formation of the county to this date, (1810,) it had been looked upon as a suitable location for the county seat of the Courts of Justice, and had become so temporarily; consequently, the first criminal punished for murder in Madison County, was executed here. This one was Hitchcock, the wife poisoner, who had been confined in Whitestown jail, and was tried (in 1807) at a court held in Judge Smalley's barn, in the town of Sullivan, whence he was taken to Cazenovia and hung. The gallows was erected about a half mile east of the village, on the farm now owned by Cyrus Parsons, near where his dwelling now stands. Jeremiah Whipple was sheriff.

The county seat proper, was located here in 1810,—not, however, without some opposition from rival towns. Col. John Lincklaen and Capt. Eliphalet Jackson were appointed to superintend the building of the court house. A fine brick building was erected at a cost of upwards of \$4,000, on the site where the seminary is located, and is now a part of the latter edifice, having been, on the removal of the county seat to Morrisville, purchased by the Methodist Society for a church, and finally used by the Oneida Conference as their seminary. The characteristic style of architecture belonging to the old court house, readily distinguishes that part of the structure as it now stands, but it is in no wise inferior in appearance to that which has been added to it. The first courts were held here in 1812.

Cazenovia was the first village incorporated in Madison County, the date of the act, giving it a corporate identity, being February 7th, 1810. The first village officers, elected the May following, were:—Jonas Fay, President; Perry G. Childs, Elisha Farnham, Eliphalet S. Jackson and Samuel Thomas, Trustees. With her industries all flourishing and her prosperity promoted in every direction, Cazenovia village gradually increased. The Baptist and Methodist Churches were soon established; and although

the county seat was removed in 1817 to Morrisville, an institution of learning grew up in its place, which exerted a beneficent influence upon the interests of community.

From 1830 to '35, here, as in all sections of Central New York, there seemed to have been given a new impetus to all departments of business; the manufacturers and merchants invested heavier and expanded their trade; many farmers, having relieved themselves from debt and accumulated snug competencies for declining years, yielding to the impulse for improvement, now came forward and invested in village homes. During this period, several of the old and substantial blocks, now to be seen on Albany street, were built. All those handsome cut stone buildings, then the style in the eastern cities, were erected at this period, which gave Cazenovia an enviable reputation for its beauty.

In 1840, the census states that this village contained 1,600 inhabitants, 250 dwelling houses, one Presbyterian, one Baptist, one Congregational and one Methodist Church, three taverns, ten stores, two printing offices, one bank, the Oneida Conference Seminary, one woolen factory, one grist mill, one saw mill, one machine shop and iron foundry, one distillery, and one paper mill.

The manufacturing facilities of the Chittenango, developed a new growth to the village along the course of the stream, where new streets were laid out and were rapidly built up. At all periods the village seems to have been making progress in some direction. Since 1850, large blocks have risen, and some of the most beautiful residences have been built. Within a few years marked progress has been made in building. Among the many changes, we designate the fair proportions of the Ten Eyck Block, built in 1871. An "item" clipped from the "Oneida Dispatch," of Aug. 16, 1872, tells us that "the Reymon store is almost complete. It will be an ornament to the place. The Burr block is approaching completion;" it is a building "that

will not only be useful, but ornamental and beautifying to the locality." It also adds that a small steamboat named "Lottie," which is about thirty feet long, and will carry thirty or forty passengers, built by Mr. Charles Parmalee, has been launched upon the lake.

The enterprise of Cazenovia in perfecting the beauty of her natural scenery, in developing the agricultural resources of the town, and in facilitating the means of commerce, is characteristic of its leading men. Its fair, sunny lake, with convenient boats for pleasure and for the sport of angling,—for Owahgena is yet stored with her native yellow perch, and other families of the finny tribe, perhaps beyond what it was in the pristine days of the Iroquois,*—the delightful drives and beautiful walks among groves around the lake; the romantic road where the Chittenango rushes and splashes around great fragments of rock, and wild looking, precipitous ledges overhang the swift flowing stream; where the atmosphere is aromatic with the breath of cedars, and where an adamantine road bed leads to the wild gorge of the Chittenango Falls;—these attractions, and many others, have made this village a delightful summer resort for the nature-loving, pavement-weary dwellers of large cities, who, coming here, find the luxury of refined homes and cultivated society superadded to the attractions of nature.

Agriculture has been encouraged and developed to a high degree; a tour through the town will corroborate this statement. Smooth meadows, well cultivated fields, cleanly kept woodlands, first-class farm buildings, and the evidences of wealth everywhere, on the hills as well as in the valleys, proclaim skilled training in agriculture.

* "About sixty-four years ago, Amasa and Ezra Leland took forty-five pickerel from Leland's pond, in the town of Eaton, and put them in our lake. For this service they received \$40, this amount being raised by subscription in our town. A law was then passed by the Legislature, that no pickerel should be taken from Owahgena for ten years; and thus our waters were stocked with the beautiful fish which have afforded so much amusement to fishermen, and supplied our table with delicacies."—*Republican*.

Machinery has superseded hand labor almost invariably. Now, the farmer's refined daughter, pining for an out-door frolic, or what is more in her praise, ready and willing to assist in a pressure of farm work, may don her sun hat and gloves, take her seat upon the "mower," and in a few hours perform the same work, which in the days "lang syne," required half a dozen strong men to do in the same time. bowed to the tedious labor of the scythe, with garments saturated with sweat, and backs blistering under the July sun. A comparison between ancient and modern farming, is frequently indulged in by those who can remember when the first furrow was turned in town with a Mohawk wheel-plow, on the lot belonging to David Schuyler, near the outlet of the lake.

In reviewing works of enterprise for the public welfare, we find there are many instances of individual munificence which, we much regret, we are compelled to pass over. One instance, however, we record :—Those stone fountains by the road side,—one in Dist. No. 9, on the road to New Woodstock, one in Nelson, and one at the foot of the lake, —bearing the simple inscription "L. L."* carved on each, will perpetuate the memory of one who, having wealth, expended it in this and many another noble benefaction. (Note c.)

MANUFACTURES.

Cazenovia was noted for manufactures at a day when other towns were only making slow progress in agriculture.

About 1810, Luther Bunnell's trip-hammeries did an extensive business, employing a number of workmen. Nehemiah White built a chair shop at a very early day, which was bought out by Ebenezer Knowlton, who also built an oil mill about 1815. Both of these were operated by Mr. Knowlton many years, had a good reputation, and drew trade from a wide circuit round about. Mr. Lincklaen and Mr. Starr built the first woolen mill in 1813. Starr was un-

*Ledyard Lincklaen.

successful, owing to changes brought about by peace between the United States and Great Britain, and sold to Matthew Chandler & Son.* This was the first woolen factory in Madison County. John Williams & Son purchased of Chandler in 1828, and manufactured woolen goods on a large scale for that day. This firm continued to increase and improve till about 1834, when the mill was burned. Mr. Williams was regarded as a model manufacturer. As a business man his character was above reproach. He subsequently, with others, built the Shelter Valley Mills.

The Cazenovia Paper Mill was built by Zadoc Sweetland about 1810, on the Chittenango, within the limits of the corporation. For forty years Mr. Sweetland was gradually increasing his capital and enlarging his business. It eventually passed into the hands of his sons, under the firm name of "Sweetland Bros.," who at one period manufactured a ton per day of all kinds of paper. It was burned in 1859 or '60, and was rebuilt by them. The dam, furnishing the power, was carried away in the great spring flood of 1865, which also swept off almost every bridge and dam between Erieville and Oneida Lake. The property was then purchased by Henry Munroe, who rebuilt the dam and put all in good order. It was afterwards partially destroyed by fire, then rebuilt; then again overwhelmed by a conflagration which left little. It remains now (1871,) a ruin, but will probably ere long be again restored.

The tannery of Dardis & Flanagan was built before 1830, by Rufus & R. G. Allen. For two score years, while the hemlock forests of the surrounding towns were melting away, this firm, with a large corps of employees, transacted business on an extensive scale. From the beginning to the present time it has been a prosperous concern, and valuable to the country around as a marketing point for the several

*About 1820, Mr. Chandler originated the idea of wire harness for weaving looms, and Ezra Brown invented machinery for making wire harness, and the business was very prosperous for a time.

raw materials it most required. It is situated on the Chittenango, some distance from the corporation.

Before 1810, there was a small tannery in the east part of the village which was for many years owned by John Williams. Rufus Allen, before building his works in the Chittenango Valley, purchased this of Mr. Williams and carried on the business here.

Cedar Grove Woolen Mill was built about 1837, by E. S. Jackson & Son. It was purchased by Henry Ten Eyck in 1850. Mr. Ten Eyck manufactured woolen tweeds. The mill had five sets of machinery, run by eighty hands. There were a number of dwelling houses, all occupied. The works were in fine order and paying well, when in 1852, the establishment was burned. Mr. Ten Eyck lost heavily and many people were thrown out of employment.

Seven or eight years ago (in 1863 or '64), L. E. Swan built, on the grounds of the Cedar Grove Mill, a manufactory of binder's paper board, which is still in operation.

Shelter Valley Woolen Mill was built in 1848, by the firm of Williams, Ledyard & Stebbins, of a capacity for three sets of woolen machinery. Tweeds were mostly manufactured here. With forty or fifty hands this mill turned off 2,500 yards per week. In 1869, the factory was burned. On the same site, Messrs. Williams & Stebbins are (1871,) erecting a new mill on an improved plan, at a considerable outlay of capital.

Fern Dell Sash, Blind and Door Factory, was built by Ledyard Lincklaen in 1851. It is now (1871) owned by O. W. Sage & Co. The firm employ about forty-five hands and six teams; use about 1,000,000 feet of pine lumber, twenty barrels of glue, two tons of finishing nails, and fifty reams of sand paper annually. They also turn out about 18,000 doors, 15,000 pairs of blinds, and 250,000 lights of sash each year.

All the foregoing manufactories were and are situated on the Chittenango Creek, a short distance from each other,

in the following order: The old Williams factory on Farnham street, between Albany and Williams streets; the Cazenovia Paper Mill next down stream; the Cedar Grove Woolen Mill a short distance from the last, just outside the corporation; next down stream the Tannery; next the Sash and Blind factory; and still further down the Shelter Valley Mills. On South street was situated the old Distillery and Brewery of John Hersey, an institution of the past, widely known and largely patronized in its day.* The Eagle Foundry was built on Albany street, south side, east of the creek, (Brewery Lane) by Elisha Allis, about 1842, but was subsequently moved up stream. It passed through various hands, and is now (1871,) carried on by Mr. James Dodge.

Among the manufactories are, a Morocco Factory, located east of the village between Nelson and Peterboro streets, established by Mr. Phinney about 1851, a fine General Machine Works on Albany street, (where the oil mill stood) owned and successfully conducted by Marshall O. Card, and a Lock Factory, where the American Lock Co., under the superintendence of Mr. Felter, make a variety of locks of excellent quality, well secured by ingenious mechanism from the arts of burglars.

Bingley Mills, about two miles from the village, on Chittenango Creek, was one of the early flouring mills of this section. It has been owned by Mr. William Atkinson since September 12th, 1831.† This is a longer time than any other mill in town has been run by the same man. There is a saw mill near here, and some mechanics have also located near by. Some sixteen houses give Bingley quite the appearance of a hamlet.

Madison County Bank was organized in Cazenovia, the

* Many persons still living along the route, will remember the long and toilsome winter trips of Hersey's teams, performed as late as 1833, from Cazenovia to Ulster, each making the standard load of two hogheads of spirits.

† Died in 1871, since the above was written.

date of its charter being March 14th, 1831, with a capital of \$100,000. Its first President was Perry G. Childs. It performed a successful business during the years of its existence, up to the expiration of its charter, January 1st, 1858.

The Bank of Cazenovia was incorporated February 21st, 1856, with a capital of \$120,000, secured by stocks and mortgages on real estate. The first board of directors were: Charles Stebbins, Ledyard Lincklaen, Benj. F. Jarvis, John Hobbie, David M. Pulford, Austin Van Riper, Lewis Raynor, Reuben Parsons and E. M. Holmes. The first officers were: Charles Stebbins, President; B. F. Jarvis, Cashier. It survived the panic of 1857, and well maintained its reputation as a reliable institution. In 1865, it was changed to the *National Bank of Cazenovia*, with a capital of \$150,000. Its present officers (1870) are: B. F. Jarvis, President; Cyrus Parsons, Vice President; C. B. Crandall, Cashier.

CENTRAL NEW YORK CONFERENCE SEMINARY.

In 1824, the project was originated to establish a Conference Seminary in Cazenovia. The proposition was, to take the court house and remodel it suitably for school use, and so release the Methodists—who had purchased it for a place of worship, and were in debt—from their oppressive liability. The public mind was, at the time, active in enterprises; various improvements were being originated; literature was on the advance, and receiving encouragement everywhere, and facilities, at this point, for higher grades in education, seemed to be imperatively demanded. Rev. Charles Giles, one of the most prominent ministers of the Conference, in his "Pioneer," writes:—

"At this favorable juncture, I was fully convinced that the time had come for our Conference to engage in a public literary enterprise. Learning being an auxiliary to religion in every department of the Church, we, therefore, greatly needed a literary institution, under the supervision and patronage of the Conference, and Providence, at this time, was opening a way for us to engage effectually in the undertaking."

A village meeting was called; much public spirit was mani-

fested, and the movement seemed to be indeed timely. It was embraced in the plan that the institution was to be conducted upon liberal principles ; sectarianism was to form no branch of instruction ; the students would be left free to attend any church of their choice. Rev. George Gary, Perry G. Childs, and John Williams, of Cazenovia, did all that could be done to give form and tangibility to the design, and Rev. Charles Giles carried it up to the next annual Conference to obtain official action upon it. The project seemed visionary, but a resolution was passed which gave sanction to the plan. Says the above writer :— "Still, some of the members imagined that it would end there, and perish like Jonah's gourd ; but no ; we were then provided with authority for action ; hence we moved onward, constitutionally and with zeal, to test the liberality of our friends and the community around us. After struggling with opposition, and enduring many cares and embarrassments, our efforts were crowned with success, and the seminary finally became established."

It was incorporated as the "Seminary of the Genesee Conference," in 1825 ; it was the first institution of that grade established by the Methodists on the American continent. In 1829, the Oneida Conference was formed from a part of the territory belonging to the Genesee, and the name of the seminary was changed to "Seminary of Genesee and Oneida Conference." In 1835, it was changed to "Oneida Conference Seminary," which name it retained until 1868, at which date a new Conference was formed, embracing Oneida, Oswego, Madison, Onondaga, Cayuga and Cortland counties, and named the "Central New York Conference," that of "Oneida Conference" being dropped. Subsequently, the seminary has taken on the name of the Conference as last instituted.

The court house was a substantial brick building, standing on a conspicuous and beautiful location ; it formed the nucleus of the present seminary buildings. In 1830, the court-house building was remodeled and added to, and now the whole presents a pleasing and noble appearance.

From an historical poem, delivered by Rev. Dwight Williams before Conference in Cazenovia, April 19, 1868, the subjoined is extracted :—

"At the Conference call [1830]

The young Oneida, with beginnings small,
 Musters her sons. Where now yon classic pile
 Lifts up its towers to greet the sunlight's smile,
 The first our infant Conference was called;
 The Court-House building, old and yellow walled,
 Was then both learning and religion's shrine,
 And here our fathers met for work divine.
 Ah, well! perhaps our Conference was nursed
 Within our honored *Alma Mater* first;
 Give her the double honors she hath earned
 Since first the fires upon her altar burned.
 These walls of stone,* within whose shadows we
 Convene to-day, were resting silently
 Within the deep primeval ledge,
 Nor yet had known the touch of chisel's edge;
 Our ark had but a transient resting-place,
 And on yon Chapel fell the precious grace,
 As once on Obed Edoms' house it fell,
 And friend and stranger felt the charmed spell."

Rev. Nathaniel Porter was the first Principal of the institution. How he labored to establish the Seminary with a respectable reputation and give it a high standing; how he toiled to elevate the M. E. Church in the vicinity; how he bore the heaviest burdens and toiled unceasingly until his energies were exhausted, is vividly remembered by many whose hearts were deeply in the cherished work. Dr. Porter went from Cazenovia to New Jersey, in 1830, to recruit his broken health. The anticipations of his friends failed, for he died in Newark, in that State, August 11, 1831, in the 31st year of his age. He was talented and successful, and in his death there passed beyond the constellation of the M. E. Conference a bright star of light, distinguished for its brilliancy, purity and warmth, growing all the more bright as it passed away.

Rev. Augustus W. Smith succeeded Dr. Porter as Principal. The subsequent Principals we name in their order as follows:—W. C. Larrabee, George Peck, G. G. Hapgood, Henry Bannister, (continued 15 years,) E. G. Andrews,†

* The Methodist Church.

† Served twelve years,—he is now one of the Bishops of the M. E. Church.

Cornelia C. White, Dies at Seminary

(Reprinted from The Cazenovia Republican of January 1, 1931.)

Miss Cornelia C. White, librarian at the Seminary, died at her rooms in the seminary buildings on Christmas night just as the clock was sounding the stroke of midnight. The funeral was held in the Seminary Chapel at half past two on Saturday, December 27th. The service was conducted by Rev. A. E. Morey, pastor of the Cazenovia Methodist Episcopal Church, assisted by Rev. Dr. C. E. Hamilton, President of the Seminary. Burial was made in the family plot in Evergreen Cemetery, Cazenovia.

Among those from out of town who attended the funeral were: Dr. Henry S. White of Vassar College, Poughkeepsie, who came some days before her death; Prof. White's youngest daughter, Mrs. Robert Perez Jr., of New York; three of the children of the late Lucy White Thwing; Rev. John B. Thwing, Miss Alice Thwing of Philadelphia, Lieut. Philip Thwing of Quantico, Va.; Mrs. B. E. Salisbury and Miss Owen of Syracuse; Mrs. Kinnie Hill and Leon Hill of Oneida.

Cornelia Cushing White was born in Cazenovia February 3rd, 1860, the daughter of the late Prof. and Mrs. Aaron White. She came of old Colonial stock. The ancestors of both her father and mother were originally from New England and were among the pioneer settlers of this part of the state. Her mother was the daughter of the late William H. Haight, the early owner of the farm on the east side of the lake which is now the beautiful estate known as Ormonde.

Prof. Aaron White will be remembered as the Professor of mathematics at Cazenovia Seminary for many years. It was at the Seminary that Cornelia

spent her young womanhood and there are literally hundreds of former students at the institution who knew her intimately. She was herself a graduate of the Seminary in the class of 1881. Among her classmates was Dr. C. E. Hamilton for the past sixteen years the President of the Seminary.

After the death of her father, Miss White attended the Drexel Library Institute in Philadelphia. After her graduation from that institution she accepted a position with the John Crerar library in Chicago, where she remained seventeen years. In 1923, at the earnest solicitation of President Hamilton she returned to Cazenovia to accept the responsible position of Librarian and supervisor of alumni records at the Seminary. Her work there has been invaluable. Without question she had a more extensive and more intimate knowledge of the Alumni of Cazenovia Seminary than any other person.

Miss White was never robust, but she had retained her normal health until about December 10th when she developed a serious weakness of the heart from which she never rallied.

Miss White left no near relatives except a brother, Dr. Henry S. White, who has the chair of mathematics in Vassar College. She was also a sister-in-law of Dr. Charles Burton Thwing, of Philadelphia, who was for some years professor of Physics in Syracuse University.

Miss White was of a retiring disposition, living almost wholly within the circle of her family and intimate friends, but her long residence at the Seminary had given her an unequalled opportunity to meet and touch the young lives of that institution. No one had a wider circle of acquaintances and few will be more sincerely mourned. The world is distinctly better for her having lived and little more can be said of anyone.

J. A. L.

A. S. Graves, and W. S. Smyth, who is the present incumbent. In 1840, the number of pupils was 327, in 1871, 555. The Seminary has ever maintained a high standing, numbering among its pupils many who have from time to time gone forth to fill the most honored stations in society. Our Legislative Chambers, our Judicial Halls, have noble men who trace their fitting for usefulness back to the kindly walls of Cazenovia Seminary. Our institutions of learning, our missions in India, China and other quarters of the globe, are filled with earnest laborers, talented men and women, who hold, with love and reverence, memories of the careful guidance and wise training of this, their *Alma Mater*.

In 1870, the Seminary buildings were improved, and a large addition was put on. In every respect the old buildings were made convenient by modern appliances, and beautified by modern art. Its facilities for accommodating its increasing patronage have been greatly enhanced. The trustees have secured a new charter of incorporation, and a corporate seal.

PROMINENT MEN.

THEOPHILUS CAZENOVE "was the first General Agent of the Holland Company. When the Company made their first purchase of lands in the interior of this State and Pennsylvania, soon after 1790, he had arrived in this country and acted as their agent. In all the negotiations and preliminary proceedings connected with the large purchase of Robert Morris, of this region, the interests of the Company were principally confided to him. His name is intimately blended with the whole history of the title. When the purchase was perfected he was made General Agent, and under his auspices the surveys were commenced. The author can only judge of him from such manuscript records as came from his hands. These exhibit good business qualifications and great integrity of purpose. In all the embarrassments that attended the perfecting of the title, he seems to have been actuated by honorable and praiseworthy motives, and to have assisted, with a good deal of ability, the legal managers of the Company's interests."*

He returned to Europe in 1799, ending then his connec-

* Turner's History of the Holland Purchase.

tion with the Company. He resided for a considerable time in London, after which he went to Paris, and we believe it was in M. De Talleyrand's home that he died.

JOHN LINCKLAEN.

Very much of Mr. Lincklaen's active part in the early history of this county, will have been gathered from the history of the town of Cazenovia, and it may lend to his name sufficient interest to justify a brief personal mention of his life; one in which a bold and adventurous spirit was controlled by a firm character, and one which, commencing in the gay life of European capitols, ended peacefully in a home of his own making in the New World.

Jan von Lincklaen was born in Amsterdam, Holland, December 24, 1768. His boyhood was principally passed in Switzerland, where he was educated by a private tutor. At the age of fourteen he entered the Dutch Navy, remaining in the service for some years, and attaining promotion to the rank of Lieutenant under Admiral De Winter. While in this service he visited the most important places in Europe and Asia, and passed some considerable time at Smyrna and Ceylon.

In the year 1790, he came to this country under the patronage of Mr. Stadnitski of Amsterdam, the principal director of the Holland Land Company's affairs in America.

In the year 1792, he penetrated the wilderness of Central New York and surveyed the land subsequently purchased by the Holland Land Company, and early in the following year (1793), intrusted with the agency of the tract, he commenced the actual settlement of Cazenovia, naming it after his friend Mr. Cazenove, an Italian. Young, active, and persevering, he turned his attention to the needs of his new settlement, and at once commenced laying out roads, building bridges, erecting mills and warehouses, and all that a new home demanded, and he soon found himself surrounded by a prosperous community, in



JOHN FINCKLAEN.
Founder of Cazenovia.

the place where his refined taste had induced him to make his new home.

In this active way he labored for nearly thirty years, and won for himself a reputation for integrity and accuracy, and proved himself in all ways a friend to the poor, and a neighbor devoted to the welfare of his townsmen.

John Lincklaen's name was also connected with the Holland Purchase in the Genesee country. According to the then existing laws of this State, those of the Holland Company then in Holland, could not purchase and hold real estate, being aliens. After several changes in the trustees, and transfers of portions of the land, sanctioned by the Legislature, the whole tract of the celebrated "Morris Reserve," containing about three and a quarter million acres, was deeded to the individuals, in their own names, who represented the three separate branches of the Holland Company. These were:—Herman Leroy, John Lincklaen and Gerrit Boon. In conveyances of these vast estates made subsequently, we find the names of Herman Leroy and Hannah his wife, John Lincklaen and Helen his wife, Gerrit Boon, Paul Busti, William Bayard, James McEvers, the Willinks, and others.

His acquaintance embraced many learned and distinguished men, (among them Talleyrand, at the time seeking in America a refuge from European disturbances;) and his reading, as evinced by his library, was varied and extensive, in English, Dutch and French. He rendered the English language with purity and ease, for which we have the excellent authority of President Nott, of Union College, who said that he knew of no foreigner who used our language so correctly as Mr. Lincklaen. His tastes were scholarly and literary, which gave to his graceful person, always elegant in dress and manner, an air of refinement, and which marked him as one of nature's superior types of men. His high sense of honor, his deep love of integrity, together with his fineness of organization,

placed him beyond the ordinary mind ; hence there seemed between himself and the mass a distance, perhaps affecting his general popularity, which was not the offspring of pride, but was, rather, owing to an awkwardness in adapting himself to the mass. Between himself and Peter Smith there existed intimate business and friendly relations, their friendliness being in a great measure cemented by harmonious views in politics, both being Federalists. Frequent visits were interchanged in which Gerrit Smith, then a youth, often participated. In those days Gerrit Smith learned to admire and love Mr. Lincklaen, whose fine and noble qualities, in all the years that have passed, he has cherished and revered ; and now he says :—"in my eye Mr. Lincklaen was a beautiful man, a lovely character."

Mr. Vanderkemp* and Col. Mappa, two of his most intimate friends, were Unitarians, and for a time he was influenced by this doctrine. His pastor, Rev. Mr. Leonard, leaned toward these views, but during the ministry of Rev. Mr. Brown, who succeeded Rev. Leonard about 1814, in a revival of great power, Mr. Lincklaen devoted himself to a candid consideration of religious views, which led to his adopting the Trinitarian belief and devoting himself to a Christian life, and all his after life attested to the earnestness and fullness of his convictions.

In forwarding the erection of the "Old Church on the Green," he gave his time and means unsparingly, and the noble frame and graceful spire raised at that time, are now the just pride of a large congregation, who have made of the old landmark one of the most beautiful churches in our county.

His first residence was on the ground now covered by the house of Sidney T. Fairchild, Esq. This building was destroyed by fire in 1806, and he then selected his place at the foot of the Lake, on a site that commands a beautiful

*Mr. Vanderkemp was employed by the State to translate the old Dutch records into English.

view of the entire length of Owahgena. This house, built of brick, is still standing, occupied by the family, and is evidence of his thorough care in working soundly and well.

The original warehouse and store was on the Lake, west of the outlet, among the venerable trees of a white oak opening. The Land Office was for a time near his entrance gate, and afterwards in a building erected for the purpose on land at the foot of Albany street.

The agency passed on to one, to whom he gave the position of an adopted son, J. D. Ledyard, whose eldest sister, he married in 1797.

Mr. Ledyard eventually assumed the entire remaining property from the Holland Land Company, and by him the office was removed again (to open a full view of the Lake from the village), and a third building was built in the business part of Cazenovia, where it now (1870,) remains.

At this time the business of the tract is comparatively small. A limited number of contracts are yet unpaid, but the "settlers" are fast paying them up and taking their deeds; and of the original one hundred and thirty thousand acres of this Holland purchase, now only four or five hundred acres remain unsold; and as railways are threading the valleys through which Mr. Lincklaen and his men made their "blaze marks," these will soon be purchased and cleared, and ere long the whole venture that brought an European Naval Officer to settle on fair Owahgena, will be only a matter of local history.

Mr. Lincklaen's eventful and active life was changed to that of a suffering invalid in 1820, by paralysis, and his death resulted from the disease no skill or care could avert, on the 9th of February, 1822, while he was yet at the age of many hale men, fifty-four years.

SAMUEL S. FOREMAN came with John Lincklaen as a merchant and remained in Cazenovia several years. Under

Mr. Lincklaen's patronage, he had at one time several stores established in small villages in different sections of the county. He was an energetic, public spirited man and possessed much influence. He subsequently removed to Syracuse. The author is indebted to him for much of the early history of Cazenovia.

JONATHAN FOREMAN was an elder brother of Samuel S. Foreman. He was an officer in the Revolutionary war, enlisting as ensign and rising by regular grades to Colonel. He held a General's commission in the militia, was very energetic in forming the old Military Brigade of Madison County, and was always prominent at parades, having a true soldierly bearing. These brothers were relatives of Hon. Joshua Foreman, the founder of Syracuse. Miss Helen Ledyard, who became the wife of John Lincklaen, was a niece of the Foreman brothers.

NEW WOODSTOCK VILLAGE is situated in the south part of the town of Cazenovia. David and Jonathan Smith, and Charleville Webber were the first settlers in this locality. These men it is said came in before Mr. Lincklaen's settling party,—stopped awhile at the shanty at the lake, and afterwards staked out their lots and settled near the site of New Woodstock. Isaac Warren, Robert Fisher and John Savage were also among the first settlers of this part of the town. Ralph Knight, (who was living in 1869, and the oldest resident of the village,) was born in New Woodstock, December 18th, 1795. Erastus Smith (also living in 1869*) was another of the early native born citizens of New Woodstock. Joseph Ames, a settler of 1801, was from Chesterfield County, New Hampshire—his native place being Munson, Mass. Squire Letus Lathrop, and Edmund Knowlton are other residents of the town who were among the earliest natives of this place.

*The date in which the author acquired this information.

This village being on the well traveled road, from Cazenovia southward through Road Township, was quite early a conspicuous settlement. The first Baptist Church of Cazenovia was organized here as its history shows, and the first meeting house of the town was built in this village in 1803. There was a store, a tavern and some shops at that time. A Methodist class was formed here, and Rev. Mr. Paddock and other Methodist ministers preached at this place at stated periods, before 1820. A select school was originated, which, after a few years of successful operation, was incorporated by Legislature as "New Woodstock Academy." The date of the Act was May 2nd, 1834. It is now extinct. At a later date the M. E. Church was built. A fine school house has been erected at a recent date, at a cost of about \$3,000. In this a first-class graded school is kept. There is an extensive Glove Manufactory in New Woodstock. Its proprietors are (1869) Erastus Abbott, Joseph L. Hatch, James L. Savage, Elijah B. Warlock and Thomas Warlock. The village has also two carriage and wagon shops, several mechanic shops and mills, a hotel, four stores, besides its two churches, and about 300 inhabitants.

A Good Templar's Lodge has been in existence about five years. It has thus far proved to be an institution, successful in sustaining itself, and in performing its sacred mission. (Note d.)

CHURCHES.

The Presbyterian Church of Cazenovia Village, was formed in 1799, with eight members. Rev. Joshua Leonard was first pastor. The first place of worship was a school house, after the style of a chapel, situated on the west side of Sullivan street, north of the Green. In 1807, the society erected the first church edifice of the town. It was situated on the north side of the Parade Ground, facing Hard street.

The First Baptist Church of Cazenovia, was organized in

New Woodstock, in 1799. Elder Bacon was temporary pastor. In 1803, the society, with the Presbyterians, built a meeting house. In 1820, the *Cazenovia Village Baptist Church* was formed. This society had, however, existed as a separate division since 1803, and had built their church about 1818. This was burned in 1871, and a fine new one erected on its site the same year.

The M. E. Church of Cazenovia Village. A class was formed in this village as early as 1816, which existed till 1824, when it was reorganized by Rev. Geo. Gary. Rev. Fitch Reed first pastor. In 1830, they built the stone church. This has been removed, and a fine new one is being erected on the spot.

The Congregational Church of Cazenovia Village, was built about 1858. The society are mostly removed. The building is now known as Concert Hall.

St. Peters Church, Episcopal, of Cazenovia Village, was organized in 1845. Edifice built in 1848. First pastor, Rev. Mason Gallagher.

First Universalist Church of Cazenovia, was organized in 1853. The church edifice was erected in 1853-4. It is situated at the foot of Williams street.

St. James Church, Catholic, located near the old Parade Ground, was built in 1848.

NEWSPAPERS.

Two newspapers in Madison County claim the precedence as being the first established; the *Madison Freeholder*, published at Peterboro, and the *Pilot* at Cazenovia—both originating in the year 1808.

The *Pilot* was started in August, 1808, by Oran E. Baker, and continued till August, 1823.

The *Republican Mirror* was instituted in Cazenovia, in September, 1823, by L. Rice. It was published by John F. Fairchild from April, 1825, to January, 1832; by J. F. Fairchild & Son, till July, 1840, and by J. F. Fairchild till March 4th, 1841, when it was discontinued.

The *Student's Miscellany*, semi-monthly, was published at Cazenovia in 1831, by A. Owen and L. Kidder.

The *Union Herald* was commenced in May, 1835, by L. My-

rick and E. W. Clark. In 1836, Mr. Clark withdrew, and in 1840 the paper was discontinued.

The *Cazenovia Democrat* was started in September, 1836, by J. W. Chubbuck & Co., edited by J. Dwinnell. In February, 1837, it was discontinued.

The *Madison County Eagle* was commenced in this village in February, 1840, by Cyrus O. Pool. In 1841, it was published by Thomas S. Myrick and W. H. Phillips. In June, 1842, Myrick withdrew, and in May, 1845, it was changed to

The *Madison County Whig*. In August, 1848, Phillips was succeeded by H. A. Cooledge, by whom the paper was changed to

The *Madison County News* in October, 1853. In May, 1854, it was again changed to

The *Madison County Whig*, and in January, 1857, was discontinued.

The *Abolitionist* was started in Cazenovia, in 1841, by Luther Myrick, and continued two years.

The *Madison and Onondaga Abolitionist* was also published here, in 1843, by Luther Myrick and J. C. Jackson.

The *Madison Republic* was commenced in this village in January, 1850, by W. H. Phillips, and continued about three months.

The *Cazenovia Gazette* was published by Baker & Debnam, from October, 1851, to May, 1852.

The *Progressive Christian* was established in April, 1853, by A. Pryne, and was continued two years.

The *Cazenovia Republican* was started May 1st, 1854, by Seneca Lake. It was subsequently published by Crandall Bros.; afterwards by the Forte Bros., and now (1872) by E. B. Crandall, Irving C. Forte, editor.

The *Madison Observer* was first issued in Cazenovia, in January, 1821, by Rice & Hall. It was removed to Morrisville in 1822.

CHAPTER V.

DE RUYTER.

Boundaries.—Lincklaen's Purchase.—Original Division of Towns and their Names.—Naming of DeRuyter.—Party of Pioneers.—Opening of Roads.—Historical Incident.—Joseph Messenger.—Squire Samuel Thompson.—Names of Pioneers.—First Death.—First Birth.—First School.—DeRuyter Village in 1805.—First Improvements at Sheds Corners and early Settlers in that Vicinity.—Quaker Basin.—DeRuyter Village in 1809.—Cold Season of 1816.—Affecting Incident.—Inconveniences and Privations.—Customary Amusements.—Incidents.—Schools and their Teachers.—Distinguished Sons of DeRuyter.—The Village in 1832.—Incorporation.—Lively Progress.—S. D. B. Institute.—Sketches of DeRuyter Citizens.—Churches.—Newspapers.

DeRuyter is the southwest corner town of Madison County. It is bounded north by Cazenovia, east by Georgetown, south by Chenango County, and west by Onondaga and Cortland Counties. The principal stream of this town is the Tioughneoga River, which, however, has numerous branches. Along this river a beautiful valley of richly fertile soil spreads out, and on either side rise the summits of hills, some of which are 400 to 500 feet in height. Pretty valleys follow the course of the Tioughneoga tributaries. A branch of the Otsego has its source in the southeast part of this town, along the course of which the Midland railroad finds its way among the hills into the town of Otselic.

DeRuyter, previous to 1795, was included in the ancient town of Whitestown and was a part of the famous "Linck-



laen Purchase." "Tromp Township" was the original name given by Mr. Lincklaen to this town, which it retained while it belonged to that portion of the purchase lying in Chenango County. A portion of "Road Township" is also included in DeRuyter. The ancient line between Tromp and Road Townships passed just south of Sheds Corners, and crossed the lands which are the present farms of widow W. I. Alvord, Samuel Smith, Orville Fowler and Asaph Smith. By reference to maps, it will be seen that the line of lots here change their numbers, showing that the original survey, when those towns were recognized, still holds good. The familiar name of "Tromptown" was not readily dropped when this, with No. 1 and No. 6 of the Clinton purchase, became in 1795, a part of Cazenovia; but when an act was passed March 15th, 1798, authorizing the formation of the new town of DeRuyter, its inhabitants soon grew to be familiar with the illustrious title. At its formation under this act, it embraced its present limits, with Georgetown, in Madison County, and Lincklaen, Otselic, German and Pitcher in Chenango County. Its population in 1800 was 310. The name of DeRuyter was given by Mr. Lincklaen in honor of his countryman, Admiral DeRuyter, of the Dutch Navy, an illustrious personage in the history of Holland.

At the date of March 21, 1806, when the County of Madison was formed, that part of DeRuyter lying within the County of Chenango was taken off, and in 1815, when Georgetown was organized, two miles of the then town of Cazenovia was added.

In 1793, Col. John Lincklaen employed the services of Nathaniel Locke, by whom this tract was surveyed, when it was immediately opened for settlement. In this same year a small party of emigrants wended their way southward from Cazenovia into the pathless, unbroken wilderness of DeRuyter, or Tromptown, as then called. Their progress was impeded by heavy underbrush which they were com-

pelled to cut from their pathway, and which, aided by the trees they marked, left them a passably well defined route for communication with the outer world. They halted near the confluence of the three streams, whose narrow valleys, united, form the entrance to the expanding and beautiful valley of the river which yet bears its Indian title, "Tiough-neoga," (said to be "Te-ah-hah-hogue" in the aboriginal dialect) meaning "the meeting of roads and waters at the same place." *

On the rolling land, up from the river full two miles from DeRuyter village, Elijah and Elias Benjamin, from Dutchess County, N. Y., and Eli Colgrove, from Rhode Island, selected their location on lots contiguous to each other;—the two Benjamin families coming together, and the latter at or about the same time. Elijah Benjamin's family consisted of three sons,—Elias P., David and Elijah E. Benjamin. The last named son is the only one of those pioneers now living. He resides in DeRuyter village, is now (1871) eighty-two years of age, and in possession of mental and physical health unusual for a person of his years. These settlers obtained their farms of Mr. Lincklaen at the almost nominal price of fifty cents per acre,—farms which are now worth \$100 per acre.

At an early date Colonel Lincklaen opened two roads through his purchase; they were called the east and west roads. The west road was first laid out, and extended the whole length of his tract,—or from Cazenovia to German. The engineer employed in cutting this road had a corps of four axmen and one teamster, among whom were two of the hardy Jerseymen who came on to Cazenovia with Mr. Lincklaen,—John Wilcox and James Smith. The former located in the town of Lincklaen; the latter was long afterwards a resident of DeRuyter. These road-cutters found the wilderness to be continuous and extremely dense, from DeRuyter settlement southward, far into Ger-

* See Spafford's Gazetteer, 1812.

man. There were five families then living in the latter town in the utmost seclusion, their only communication with the civilized world being by a "blazed" route to Oxford. Two of these families were named Doran, and the three others Vanauker. They were ignorant of the approach of any settlement from the northward, and consequently on the evening that the road party were nearing them, and the sound of axes and echo of voices could be heard, no small amount of speculation and excitement was produced thereby. Some of the men were gone to mill to Oxford, but returned that night and found their families had gathered together and made their calculations. If the coming band were Indians they were to be prepared to accept them as they came; if friendly, they should meet a friendly reception; if hostile, then otherwise;—but if the new comers proved what the evidences led them to believe—a band of emigrants—great would be their joy! And if this was indeed so, they then queried, where could they come from?—so far as they knew all settlements and thoroughfares in the direction whence these were approaching, were many leagues to the northward; and why should emigrants cross the great Indian country intervening, when the traveled routes from the east were far preferable? Such and similar queries and speculations were indulged in till a late hour, and sleep scarce visited this log hamlet that night. Early the following morning the engineer, while his men were preparing breakfast, walked out to reconnoitre, and in a short time reached the little settlement. There were mutual and hearty greetings, even though between strangers, for all were glad to look upon new faces; there were rapid and eager questionings from the settlers, and ready and satisfactory answers given. The worthy and hospitable Vanauker, earnestly pressed the stranger to take breakfast with them, but the invitation was respectfully declined, on account of the anxiety his men at camp would be sure to feel if his absence was prolonged; he left, however,

promising that himself and men would gladly avail themselves of the hospitalities of their host's house that night, and as an evidence of the welcome they would meet with, the men of the settlement took their axes, went out to the woodsmen, and helped them through. That night was the most eventful and happy one that had yet closed upon the settlement; it brought to their doors a road which was to give them communication with neighbors. From that time forward they became closely connected in intercourse with the settlement at De Ruyter.

Joseph Messenger and Samuel Thompson settled in this town in 1795. The former located on lot No. 20, and built the first tavern in the town. It was a large, double log house, and stood but a few rods from the present dwelling of George Lewis, who now occupies the farm. The Messenger Tavern was for many years the famous stopping place for the numerous emigrants coming in to settle the Lincklaen purchase, and many a way-worn traveler had cause to remember with gratitude the kindness of the proprietor. Mr. Messenger was employed by Mr. Lincklaen to cut through the east road, which runs on the ridge east of DeRuyter to the town of Lincklaen, and which the older inhabitants remember to have long borne the name of the "Joe" road. Upon the farm that he took up, cleared and cultivated, Joseph Messenger died and was buried. Upon the head-board, above his remains, the following epitaph was written, which, although not transferred to the marble his family reared in affectionate memory, was nevertheless true:—

"Here lies the remains of old Uncle Joe,
A Messenger here a long time ago;
Pioneer of the woods and worker of the way,
He did a great deal of work for a little pay."

Mrs. Messenger, or "Aunt Mima," as she was called, was a most excellent christian woman and beloved by everybody. Her character combined the requisites which highly qualified her for all the duties and needs of the new country. Courageous and self-reliant, she feared not to

mount her horse, (astride if the case was urgent,) at any time of night, and ride ever so far in the woods, to attend the wants of the sick. As a safe and skillful practitioner of midwifery, her celebrity extended over a wide circuit.

Squire Samuel Thomson settled on Lot No. 4, where members of his family still reside. He was a marked character of the period—a famous hunter, a wonderful marksman, and from various other characteristics, similar to one of Cooper's heroes, he was called the "Leather-Stocking" of this section. The following extract from the DeRuyter "New Era," tells one of the many stories related of this rare character:—

"In his prime he was a bundle of nerves and bone, nothing else. On a time, he went to the village of Cazenovia, or, as it was termed in those days, "up to the Lake." His business, which was with the late Col. Lincklaen, being over, Mr. T. stepped into the street, and passing along, unconscious of danger, met a sort of crazy, drunken chap, who, without prelude or ceremony, struck him a most unexpected blow over the head. Sudden as a flash, the assailed returned the 'how d'ye do' with a tremendous whack over the other's pate, who, seeing the stars fall, cried out lustily, 'Oh, you shouldn't strike me! I'm a crazy man!' Instantly the old squire, whose motions were as quick as lightning, hauled off again, giving him another crack, with the retort, 'D—n you! I'm as crazy as you be!' leaving bedlamite sprawling on the walk, to come to his senses as best he might."

Squire Thompson died a few years since, at the advanced age of ninety.

Joseph Rich came in from Connecticut about 1795, and took up Lot No. 36, which is traversed by the Tioughneoga, where, in 1807, he built the first saw mill, and, in 1809, the first grist mill in this town. These mills were in operation until the construction of the DeRuyter Reservoir, which cut off the supply of a large part of the stream. The same property is now owned by DeGrand Benjamin, a grandson of Joseph Rich.

The isolated band of DeRuyter pioneers, located in as close proximity to each other as the size of their farms would permit; they opened clearings which year by year

widened and lengthened. It was a most salubrious situation, and the success which attends vigorous health and favorable natural surroundings, was theirs. The fame of their local advantages was not long in reaching their former homes in the east, and large numbers were induced to emigrate.

Eleazer Gage, from Dutchess County, with his sons, Justus, Eli, Samuel, Ira and Jeremiah, came before 1800, and also Darius Benjamin, all of whom located south of, and adjoining this settlement, some of them opening clearings where DeRuyter village now stands. Darius Benjamin cleared the land and set out a small orchard on his place, very near the new cemetery.

Jeremiah Gage built, at an early day, the tavern between the Messenger House and the village—two miles north of the latter—now owned by Newell Reeve, and re-modeled into a mansion-like farm house. The Gages became thrifty, well-to-do farmers, and as a family, were public spirited, and possessed influence. Eli Gage was quite popular as a political man. He was Supervisor for several years, and many years a Justice of the Peace. Only one of this once numerous family lives in town—Edwin Gage, grandson of Justus. Ira Gage Barnes, adopted son of Capt. Jeremiah Gage, became quite prominent as a teacher, and also held the office of Supervisor and of School Inspector. On the death of Jeremiah Gage, he succeeded to his estate. He subsequently moved into DeRuyter, and established a banker's and broker's office. He was a successful business man, prominent and influential. He now resides in Syracuse.

Daniel Page, from Dutchess County, came before 1800, and at an early date—perhaps 1806—opened the first public house in DeRuyter village. It was a frame building, and on the erection of the Annas House on the same site, it was moved off the ground; it now stands adjacent to the hotel, and is used as a drug store.

William and Thompson Burdick, brothers, came from

Hopkinton, Rhode Island, in the year 1795. Thompson Burdick's deed of his farm bears date, May 1st, 1795. These brothers located their farms in the vicinity of the chapel, north of DeRuyter. Thompson's house stood next the chapel, (which was afterwards built,) and the farm of William, Lot No. 128, adjoined his. The family record of Thompson Burdick discloses the fact that David Burdick, his son, was born May 25, 1796, which makes this the first birth in the town of DeRuyter. The Burdicks reared large families, who were generally thrifty and enterprising. Beginning poor, they attained a competence; they were men of good judgment, safe, trustworthy, substantial, and locally public spirited. Two sons of Thompson—Albert G. and Joseph—settled in this town. The surviving sons of William—Ira C., Kenyon and Lorenzo, reside in this town, and are farmers.

Prominent among the early settlers in the north part of the town, were three brothers—Jonathan, Luke, and Pardon Coon—who took up, cleared and improved fine farms, and reared large families, sons and daughters, most of whom lived to the estate of manhood and womanhood, contributing numbers and strength, virtue and intelligence to the native population of the town.

David Paddock, Gideon Foster, Samuel Bowen, James Nye and David Mayne, sen., also came early.

Samuel Bowen kept the first store opened in the town, on the side hill, just north of the corporation, on the turnpike (or plank road).

James Nye located on Lot 54, where he cleared a beautiful farm, and resided many years.

David Mayne located at the head of the reservoir; he reared a large family, several being daughters, all of them dying in youth. This family were at one time prominent. David Mayne, jr., was a surveyor and teacher, a Justice of the Peace for many years, and a member of Assembly. He was a man of great memory, of good judgment, and was

highly respected. One of his sons resides on the homestead, the other is a teacher in Rochester.

Aaron, Belden, Isaac and Nathan Paddock, young men, came with their mother from Dutchess County, and located north of DeRuyter. All were afterwards married and remained in this vicinity. At one time they also were a prominent family.

Holbrook and Hitchcock came in 1802, and took up their farms adjoining DeRuyter, in the town of Cuyler. Being so near the village, where they transacted business, they were reckoned as belonging to DeRuyter.

The first death in town was that of Gideon Foster, which occurred in 1796. It was early in the spring, and the scarcity of food for cattle compelled all the settlers to resort to browsing. Mr. Foster, in his labor of this kind, overtaxed his strength, and brought on an aggravated form of *hernia*, to which he was subject, which terminated in his death in forty-eight hours. Any decimation of their small numbers caused real sorrow in this community, and the suddenness of this event, removing one by death, was therefore felt as a calamity. A burial ground was then laid out, on the farm of Elijah Benjamin, and here, for the first time, the earth closed over the body of a white settler. This spot was for many years the only burial ground of this vicinity; the remains of many of DeRuyter's pioneers are resting here.

Dr. Hubbard Smith was the pioneer physician and was the only one for many years. His practice was an extensive one, and he was universally esteemed. Dr. Smith early built the house which is now the boarding house of the DeRuyter Institute. He was the first Postmaster of DeRuyter.

The first school house in town was a log structure built on lot No. 20, near the Messenger tavern. Eli Gage was the first teacher, in the winter of 1799.

Frederick, the fourth son of Elijah Benjamin, was the

second white native (as the records show) of DeRuyter, born in 1798. He received his fine and healthy physical, moral and mental education in this town; to the influences of his home was he indebted for the true manhood he bore with him to the home of his adoption in Belvidere, Ill. He died in the autumn of 1868, aged seventy-four years.

We have the names of several who came previous to 1805: Abram Sutton, from Westchester County, N. Y., John Pierce and wife, from New York; Dr. Ephraim Otis, from Saratoga, N. Y.; Job Webb, from Hudson, N. Y., and Benjamin Stratton.

Tiddeman Hull and his son George, came from Hudson, Columbia County, N. Y., in 1805. They located in the town of Cuyler, Cortland County, about two miles from DeRuyter village; living so near, they were regarded as a part of the same brotherhood of pioneers. Their "meeting" (Friends,) was at DeRuyter, and their business was transacted there. These men cleared a large farm. At this period DeRuyter village had only about six log houses. A little building containing a few goods, situated where the meat market now stands, was called a store and was kept by one Gray. There was more business transacted at other settlements in the vicinity than here. The mills of Paddock & Benjamin exhibited considerable enterprise; the Hulls, however, at a period somewhat later, but previous to 1815, built a grist mill and saw mill, and kept a store of goods at their place in Cuyler, and thereby drew a considerable trade from the DeRuyter settlement. George Hull also manufactured cast iron plows, having obtained the right from the patentee by paying two dollars on every plow he made. The first cast iron plow made in Cortland County was turned out at George Hull's establishment, and he sold the first one that was bought in Madison County. George Hull is yet living in DeRuyter village, (June 22, 1871,) aged eighty-five years.

The Harts, two brothers, came from Connecticut and

located near the village, but over the line in Cortland County. Abram Hart soon settled in DeRuyter village.

Richard Worth came about the same period, (1805,) and Joseph Mitchell came from Dutchess County in 1807. The latter had a wife and family of several children.

Stephen Bogardus was another from Columbia County. It is related that he moved from there in a wagon, bringing with him his household goods, a barrel of old irons, (being a blacksmith,) among which he packed \$2,000 of specie, for safety along a route where sometimes highway robbers lurked, knowing that emigrants often possessed nice little sums of money which they had carefully husbanded for years, to help them on in the new country.

Matthew Wells came into this town from Petersburg, Rensselaer County, N. Y., in the year 1800. He located permanently on lots No. 3 and 4, Tromp Township (125 acres,) and lots No. 129 and 130, Road Township, (89 acres,) making one of the most beautiful and productive farms of the county, containing 214 acres. His family consisted of one son, Matthew, jr., who was ten years old when the family moved, and five daughters. They all lived to be married, and all died in consecutive order from the youngest to the oldest. Of the family of Matthew Wells, jr., there were twelve children, eight sons and four daughters, only four of whom are now living. J. B. Wells of DeRuyter, is one of the sons.

Eleazer H. Sears was one of the settlers about this time. His family was quite prominent for many years; Stephen G., George S. and Francis Sears, his sons, all now deceased, were influential men.

Jonathan Bentley, a native of Richmond, Rhode Island, was married in Easton, N. Y., his wife being a native of Westerly, Rhode Island. They removed in 1808 to DeRuyter. Hampton and the late Gen. Z. T. Bentley, their sons, were children at this time. Mr. Bentley improved a handsome farm, and reared and educated an influential

family. The son, H. S. Bentley, died a few years since in Michigan. Gen. Z. T. Bentley, died in Oneida in 1870.*

Eli Spear became a settler here previous to 1809.

Benjamin Merchant was also an early settler, and took up a large farm at the head of the reservoir. His eldest son, Bradley, now resides on the farm. M. R. Merchant, another son, is a merchant of DeRuyter village. Hon. Joseph Warren Merchant is still another of this family.

While the vicinity of DeRuyter village was being fast populated, other sections of the town were receiving their share of emigrants. Jonathan Shed came in from Brimfield, Mass., in the year 1800, and settled on lot No. 118. From him and his locality, comes the name of "Sheds Corners." The original frame house built by Mr. Shed was erected previous to 1812, and stood at the north end of Alverson B. White's dairy barn, in 1870.

Levi Wood also came from Brimfield, Mass., in the year 1803, and took up lot No. 135. His first purchase, which was from Mr. Lincklaen, consisted of 111 acres, for which he paid \$5 an acre. The price of land had doubled within the past two years, and the increase continued for a few subsequent years. Mr. Wood sold a portion of his land the next year at \$7 per acre. Levi Wood was born in the town of Munson, Hampton County, Mass., in 1778, and is consequently now (1869,) ninety-one years old. He still resides on the noble farm he redeemed from the wilderness. The "Oneida Dispatch," in the autumn of '69, mentioned the fact that "Levi Wood, who voted for John Adams, and at every Presidential election since, was present at election (in DeRuyter,) and cast his vote for Grant and Colfax." The aged veteran is still in possession of excellent physical and mental health.

When Mr. Wood returned east for his family in 1804, he took a route leading through Georgetown, and found not one family from DeRuyter to Lebanon.

* See "sketches" at close of chapter.

The first frame house built at Sheds Corners was erected by Pliny Sabins about 1808. D. M. & A. D. Gardner reside (in 1870,) where Mr. Sabins built.

The first frame barn was built by Caleb Wood, and stood near the saw mill, on land belonging to Mrs. W. I. Alvord. As there were no saw mills in the town at that date, (1806,) the timbers, rafters, braces, &c., were hewn. The boards, all pine, were drawn from near Cazenovia village. The men who assisted at the "raising" came from distances of five miles around.

The first school house in this district was a log one, situated on the south side of the road, east of where Levi Wood resides. Ample territory was embraced in this district, and the large families of the pioneers made a full and flourishing school.

As late as 1812-13, school was taught at Sheds Corners in a log house, but during 1813, the first frame one was put up, where Willard M. Smith's garden now is, on the north side of the Georgetown road, near the corner. Jonathan Shed was the first teacher.

The first death at Sheds Corners was Daniel Alvord, about 1809.

Among the early settlers in this vicinity were: Daniel Alvord, from Northampton, Mass.; David Weeks, from Long Island; Caleb Wiley, Benjamin Northrup, John Leet, from Sherburne, Mass.; Dwight Gardner, from Brimfield, Mass.; Joseph Holmes, native of Munson, Mass.

A number of Quakers came in soon after 1800, and settled in a romantic spot which was named Quaker Basin. Among these families may be mentioned the Russels, Woods, Rings, Shephards, Breeds, Abram Sutton and others, men of considerable competence, whose sober, industrious habits have left an indelible impress upon the character of the town. Abram Sutton came early and settled a half mile north of DeRuyter village; he reared a large family and a prominent one. The only surviving son, Allen, resides in this village.

In 1816, the "Friends" meeting house at "Quaker Basin" was built, and is still standing, a specimen of the architecture common among the Friends all over the country at that day. It was built of excellent material, which its shingled sides have protected from decay, in spite of the wind and weather of more than a half century. Its builder was Abram Sutton, who performed the job for the sum of \$999,—one dollar less than the figures of any other bidder.

There is a locality east of DeRuyter village, on the line of the Midland Branch, called Crumb Hill.

Sylvester Crumb and Grace, his wife, came from Rhode Island about 1803. Eight sons came with them, Sylvester, jr., William, Joel, Culver, Hosea, Sands, John and Wait. Sylvester, jr., who had preceded them to the town of Brookfield, two years before, now joined his father on his removal to DeRuyter. The father and most of the sons, when they reached manhood, settled upon the hill which has since borne their name. The land they took up was a dense wilderness, and as they were poor, and but little could be raised the first year, they experienced great privations for a time.

Col. Elmer D. Jencks came into this town from Smyrna, in 1809. He was a native of Lenox, Mass., and emigrated to Smyrna when that town was a dense forest. He located a mile north of DeRuyter village, where he carried on a distillery on the Messenger farm. He continued this business till 1814, when he removed to the village, and entered the mercantile business in a store located a little west of the corners. The same building is now (1871,) owned by Lewis Sears, and is situated west of the M. E. Church. In 1817, Col. Jencks built a store on the northeast corner, now occupied by Daniel Scott; from this time on he continued in the same business about forty years.

In 1809, DeRuyter village could boast of a tavern, kept by Daniel Page, and a store, kept by Eli Spear, the latter situated on the southwest corner where he afterwards kept

store and tavern together. Page's tavern and Spear's store were frame buildings, and there was a small collection of houses, mostly log. A saw mill, then owned by Lawrence Barker, stood on the location of the present one owned by J. H. Crumb; also, Eli Spear had a potash located perhaps ten rods from the southeast corner. Daniel Watson built about this time the first frame house of the village.

In 1812, DeRuyter was a post-village. The census of two years before (1810,) gave the town—still including the present territory of Georgetown, be it remembered—a population of 1,503, with 253 heads of families. There were then, also, three grain and eight saw mills.

During, or a little subsequent to the last named date, the fourth Great Western Turnpike,—from Cooperstown to Homer,—was being built, which was completed about 1815. This gave a fresh influx of inhabitants to this section, though the growth of DeRuyter village was gradual.

The first school house of *the village* was built about 1812, and was for many years the only one.

In 1816, came the "cold season." There was a frost in every month. The crops were cut off, and the meagre harvest of grain was nowhere near sufficient for the needs of the people. The whole of the newly settled interior of New York was also suffering from the same cause. The inhabitants saw famine approaching.* What little grain there was that could be purchased at all, was held at remarkable prices, and this scant supply soon failed. Jonathan Bentley at one time paid two dollars for a bushel of corn, which, when ground, proved so poor that it was unfit for use; throwing it to his swine, they too refused the vile food. Every resource for sustenance was carefully husbanded; even forest berries and roots were preserved. The spring of 1817 developed the worst phases of want.

*The alarm and depression so wrought upon the feelings of the community, that a religious revival ensued; and during the summer, Elder Hudson Benedict, Baptist minister, baptized sixty converts in this town.

In various sections of the country, families were brought to the very verge of starvation! One relates that he was obliged to dig up the potatoes he had planted, to furnish one meal a day to his famishing family; another states that his father's family lived for months without bread, save what was obtained in small crusts for his sick mother, and that milk was their chief sustenance. When the planting season arrived there was no seed grain in De Ruyter, so the inhabitants combined and sent Jeremiah Gage to Onondaga County to canvass for wheat and corn. He was absent several days, and the people, all alive to the importance of his mission, grew discouraged, fearing there was none to be found. At length he was seen approaching along the road where the head of the reservoir now is, his wagon loaded, his handkerchief fastened to a pole and hoisted, fluttering in the breeze, a signal of joy and plenty. A crowd quickly gathered; there was great rejoicing and tears stood in strong men's eyes. Each family repaired to Gage's house to receive their quota of grain, and every household that day was glad. Although a backward season, that of 1817, furnished sufficient for a fair winter supply.

The first quarter of the nineteenth century was now passing; it had exhibited a phase in history not to be repeated here in all after time; and in passing it is well to record any anecdote illustrating the peculiar trials the inhabitants had to contend with, the exciting occurrences that engrossed their attention, and the nature of the enjoyments they found amid so many privations. As one of these we quote the following from a newspaper:—

"In the early days the huntsmen found plenty of deer, while the bear and wolf roamed the forest in unconscious freedom. Notwithstanding the Onondaga Indians frequently encamped on this eastern branch of their favorite Tioughnioga, and made this town a part of their vast hunting ground, yet these bold brute prowlers kept the settlers ever on the alert to guard their flocks, who in their journeys were usually prepared for a defensive warfare, should an encounter occur.

"An incident, illustrating the royal freedom of the black bear, occurred in the year 1796. David Paddock, with his two young nephews, David and Elijah E. Benjamin, were crossing the hill west of DeRuyter village, when they observed that the small dog which accompanied them came running in from its circuitous rambles, exhibiting much fear. However, it again ran off, but in a short space of time returned, pursued by a huge black bear. The three were unarmed, and their only resort was in climbing trees. Their fright was great, and their haste rapid, though they wisely selected trees too small for the bear to ascend easily, yet large enough to enable them to get beyond her reach. Mistress Bruin, on arriving at the spot, deliberately sat down, complacently looked at her captives for some time, and probably calculating her chances of securing them to be small, and not being in a ravenous condition, finally arose and marched majestically away into the depths of the forest, to the infinite relief of the three prisoners.

At one time the wolves considerably decimated the flocks at Sheds Corners. Levi Wood lost a number of sheep in their frequent raids, and at one time a bear killed a fine hog for him.

In 1809, there was a great turn out to capture a wolf, which was killed upon the hill west of the Rich mill.

Thus the settlers were compelled to sustain a perpetual warfare with the untamed forces of animate and inanimate nature, while privations were many, and the appliances of comfort were few. Rude furniture, much of it of their own manufacture, graced their humble dwellings, while every article brought from their native homes was guarded with tender care. Implements of farming were of the most primitive fashion. The brush drag, the cumbrous imperfect plow, and other articles few in number, and unhandy in use, were all our forefathers could afford. All early transportation was done on horses' backs, and the settler knew well what a severe task it was to perform a journey to mill, which, previous to the building of the Rich Mills, was made over the hills to Onondaga settlement, or up to Cazenovia. The first one-horse wagon owned in this section, one informant says, belonged to Squire John Gardner, about 1820.

After the supplies of ready cash, brought by the settlers when they came, were exhausted, they had but scanty means for obtaining money. In the earliest days nothing they had, brought cash but "black salts," which every farmer manufactured from the ashes saved from "burnings." As soon as clearings progressed, wheat was raised but which, for years, brought only five shillings a bushel. Wages were extremely low, and each man preferred to change works with his neighbor rather than pay money.

And yet, with all their hardships, they prospered ; their wants were few, and their few pleasures were keenly enjoyed. It was remarked by an aged lady, that when there were but few families, living quite distant from each other, a visit was enjoyed to the utmost, and there was no fear of criticism, gossip or backbiting to mar the full flow of friendliness. Modern fashionable calls and tea-parties, from the very hollowness of the pretensions made, suffer much in comparison with the noble friendship developed amid trials.

As population multiplied, and demands of a social nature increased, parties of pleasure sweetened the days of toil. An afternoon's visit, perhaps a "bee" of some nature, a "quilting," a "wool picking," or maybe a "husking," is planned, to which the young ladies for many miles around are invited,—the young men in the evening coming in on horseback to spend the remaining festive hours, perhaps bringing a violinist with their party. After the work of the "bee" is completed, and refreshments freely dispensed, a few hours of gay amusement terminates the party, when each gallant places his fair partner upon his horse behind him. Her long custom to this manner of riding, enables her to sit with ease and grace, with only the firm grasp of her little right hand upon the coat of her protector, under his right arm. The "pillory" is sometimes used, but oftener dispensed with, the well trained horse being perfectly gentle under his double burden.

However, accidents did sometimes take place. One is related which happened to a young lady of De Ruyter, who, with her companion, was riding home from a party held in the vicinity of Sheds Corners. During the evening a heavy shower had fallen, and, as the party started, our fair equestrian, clad in white, even to the dainty white kid shoe, gathered up her muslin dress, and enveloped in a protecting cloak, took her seat upon the horse at the back of her escort. All went well, and a pleasant chat they were having, when ascending the steep hill south of Sheds Corners, by the quick movement of the horse as he sprang up an unusually steep ridge, her grasp was suddenly loosened, and the dignity of the damsel received a mortifying humiliation as she alighted in the mud, while her kids and snowy muslin were rendered quite unpresentable. Her considerate companion reassuringly assisted her to her place again, yet her great embarrassment found no relief until she bade him "good night," and closed her father's door as he rode away.

An instance of the excitability of a horse on a similar occasion is also related. This party was also held in the same neighborhood. At its conclusion, when nearly all the company had mounted their horses, each beau with his respective partner

seated at the back of his saddle, it was found that one horse refused to submit to the burden. Repeated efforts were made, but each time the young lady took her seat the disobedient animal unseated her. Two young men then mounted the horse, and after a short time in training he apparently yielded to the arrangement. Our persevering heroine again sprang to her place, when the mad animal, with heels flying in the air, once more unceremoniously compelled her to alight. It was evidently unwise to further attempt this course, and at last the young man found it was necessary to lead his horse the whole distance home, a mile and a half, that his fair partner might ride in the saddle.

Incidents like the foregoing furnish material for many a hearty laugh at their own expense, by the survivors of those sportive scenes; and not only do *these* find pleasure in such recitals, so also does the veteran schoolmaster delight in recounting the pleasures of "boarding round;" of the abundant luxuries and merry makings at each new home he found, in his revolution around the district; of the days when teachers' wages were \$8 a month in winter, and six shillings a week in summer. It is related that a gentleman well known in public circles, thirty-five years ago taught a summer school in this town for \$1 a week. He was a competent and highly esteemed teacher, and the price he received was greater than had been previously paid. Common schools in the past seem to have furnished education almost without money or price, nevertheless the schools of DeRuyter have been her glory and her strength. They have nurtured and sent forth into the world a class of distinguished and highly endowed spirits.

But very much of the credit for this, must of course be awarded to the teachers employed, who were often very fortunately selected. Among these was David Mayne, Esq., who taught many years in De Ruyter, and was regarded by all heads of families as *the* teacher best qualified to train the youth. He taught several consecutive seasons in the Burdick district, and was sought as teacher in all sections of the town. He was loved and respected by his pupils everywhere; from him they received instruction in morals and religion as well as in learning; to him a large number of De Ruyter's citizens, once his pupils, are indebted for a correct formation of character. Our public men whom this town has sent forth, who have made themselves honored abroad and have adorned the positions they

occupied, are largely indebted to David Mayne for the elements of their education and the founding of right principles and noble manhood. Among those who were his pupils, we mention Gen. Zadock T. Bentley, attorney and counselor at law; Paul Chase, well known as a long time teacher and rare scholar; Dr. Phineas H. Burdick, A. V. Bentley, Esq., J. B. Wells, Esq., Hon. John F. Benjamin, M. C. from Missouri; Albert G. Burdick, Esq., Sanford M. Green, an eminent lawyer and recently one of the Judges of the Supreme Court of the State of Michigan; the late Joel Burdick, Esq., Hon. James W. Nye, U. S. Senator from Nevada, and the late Hon. Henry C. Goodwin, M. C. from this Congressional District, and formerly District Attorney for Madison County.

DE RUYTER VILLAGE.

Up to 1830, DeRuyter was a quiet country village; the travel of the turnpike and the business of the hotels constituted the chief activity of the place. The hotel of Eli Spear had been purchased by Thomas C. Nye, was remodeled and added to, and under the name of the Mansion House, was considerably patronized. Mr. Nye connected stage running and mail transportation with his hotel keeping, and altogether transacted quite an extensive business. There was also at this period one store, kept by Col. E. D. Jencks, a postoffice, a tannery, and the carding and clothing works of Benjamin Mitchell,—built in 1814, by Joseph Mitchell and Job Webb,—which was located near the northeast corner of the corporation.* There was a large society of Friends who had their meeting house at Quaker Basin; also a large society of Seventh Day Baptists who held their meetings in the school house; and also a society of First Day Baptists. A Methodist class had been formed at this time also, which held its meetings in the school house. Only one school then existed in the village, which was a

*Now (1870,) converted into the tannery on that location.

large one. There had been a flourishing Lodge of Free Masons, which had, however, suspended its workings during the excitement attending the "Morgan affair," so-called.

About 1832, the business of the village became more active. Live business men were the men of influence in public affairs. At this time there was a prospect that the proposed canal from Utica to Binghamton might pass through here; at least surveys were made to ascertain if this was the most feasible route. Mason Wilbur and George Hull were sent to Albany as lobby members, to advocate its passage through this town. The result of the surveys, however, decided in favor of the Chenango route.

The proposed railroad of that day, from Chittenango to Cazenovia, was to have been extended to DeRuyter. In the winter of 1832, the first railroad meeting ever held in this part of Madison County, or in contiguous parts of Onondaga, Cortland and Chenango, convened at the public house of T. C. Nye.* The death of Judge Yates in 1836, at the commencement of operations for building this road, suspended matters, and virtually caused the company to abandon the project and disband their organization.

From 1832, for a term of years the spirit of enterprise prevailed; it was an era of building. Abijah Annas built a large number of fine residences in various sections of the village; the Gardners built their wagon shop and elegant dwellings; Mitchell's carding and clothing works were turned into a tannery; the farm of Oliver Mitchell was cut

*The DeRuyter New Era of April, 1871, speaks further of this railroad meeting in 1832, as follows:

"It was largely represented by prominent men who favored the project, among whom were Judge Yates, before mentioned, Gen. J. D. Ledyard of Cazenovia, the Hon. Wm. K. Fuller, member of Congress from this district, John Fairchild, editor of the Cazenovia Monitor, the late James Nye, Elias P. Benjamin, Benjamin Enos, Z. T. Bentley, Bradley Merchant and Stephen G. Sears, Esqs, of this village, all now deceased, and Col. Jencks, who yet survives; also Dr. Miller of Truxton, Luther Bowen and Mr. Tyler of Otsego, Mr. Avery of Chenango, and we believe, Mr. Whitney of Broome County, together with divers others whose names we cannot, after the lapse of this many years, recall. The meeting was ably and eloquently addressed by Judge Fuller, Gen. Ledyard, Judge Niles, Dr. Miller and others, all ardent and enthusiastic in support of the measure."

up into building lots, and in all parts, the village grew, lengthened and widened. In 1833 it was incorporated. In 1834, the Seventh Day Baptist Church was built, and operations for the erection of DeRuyter Institute, under the patronage of that denomination, were in progress. Through the untiring zeal of its chief projector, Elder Alexander Campbell, and his effective corps of helpers, who constituted the "building committee," the Institute was completed in 1837. In 1835, the DeRuyter Union Church was erected, and somewhere about this time A. N. Annas put up a block of stores, opposite the brick store, which was burned about ten years since (1870). Meanwhile the vicinity of the Institute and S. D. Church, became rapidly occupied with dwellings belonging to the people connected with those institutions. The "DeRuyter Herald" was published in 1835, by C. W. Mason, and in 1836, the "Protestant Sentinel" was issued, which continued to be published for several years with various changes of name. For twelve or fifteen years, artisans, mechanics and merchants flourished. There was at one time eleven dry goods stores in this village. At the date of its incorporation its population was 600.

Since 1840, business establishments have been started in the village, that have failed. A foundry was built and in operation for several years; a stock company put up a farming tool factory on an extensive plan, and a steam saw mill, both of which after a time failed, and a few years since the buildings took fire and burned down.

The grist mill now (1870.) owned by Mr. Hill, has been built since 1840. Also the Page Hotel has been extensively rebuilt by Abijah Annas, at a cost of \$9,000, and for years, as the "Annas House," it was widely known as a first-class hotel. Mr. Annas sold; and now, as the "Tabor House," it retains its former reputation. The Mansion House has been cut up into several shops, where various trades are prosecuted. The bank of E. B. Parsons & Co. has been recently established.

A new era has dawned upon the history of DeRuyter, with the advent of railroads; the Midland passes through it on its way from Norwich to Auburn, and the extension of the Canastota and Cazenovia to Homer, crosses the Midland in this village. The history of these enterprises, together with others of a late date, and the movements of this people in the great national struggle with a gigantic rebellion, (the records of which, we trust, are ample and well preserved,) we leave to the future historian.

SEVENTH DAY BAPTIST INSTITUTE.

The prime mover and pioneer in the enterprise of opening a denominational school at De Ruyter village, was Elder Alexander Campbell, now residing at Verona, Oneida County, N. Y. A meeting was held, pursuant to his call, sometime in the autumn of 1834, to take into consideration the matter of establishing in this place a literary institution, to be under the direction of the Seventh Day Baptist denomination. At this meeting, Elder Campbell was appointed to circulate a subscription among the churches of this denomination, for that purpose. The result was, \$13,937 was obtained.*

In the summer or autumn of 1835, a building committee was chosen to erect suitable buildings. LeBaron Goodwin, (father of the late Hon. H. C. Goodwin,) Henry Crandall, Elmer D. Jencks and Matthew Wells, jr., were members of this committee. The Legislature of 1836, passed an act of incorporation, appointing as trustees the following gentlemen:—Henry Crandall, LeBaron Goodwin, Ira Spencer, Elmer D. Jencks, James Nye, Alexander Campbell, Joel Greene, Martin Wilcox, Eli S. Bailey, Adin Burdick, Matthew Wells, jr., Perry Burdick.

In the spring of 1837, the building was so far completed, that the school was opened under the charge of Solomon Cai. enter, from Rensselaer County, as Principal, and Miss Sarah A. Robinson, from the Troy Female Seminary, as

* The citizens of DeRuyter contributed liberally.

Preceptress; but the institute proper was not opened until September, 1837, at which time Eber M. Rollo, A. M., a graduate from Williamstown College, Massachusetts, was Principal, and Miss Robinson, above named, continued as Preceptress. For a few years the school was extensively patronized by the churches of the S. D. B. denomination, located in various counties in the States of New Jersey and Rhode Island, and in the counties of Rensselaer, Jefferson, Oneida, Allegany, Cortland, Chenango and Madison, in this State. But soon academic schools were started at Alfred, N. Y., Shiloh, N. J., and Hopkinton, R. I., which resulted in a withdrawal of foreign patronage, and consequently more or less pecuniary embarrassment followed. It has, nevertheless, with many changes, continued in operation to the present time, it being now (1870,) prosperous under the care of L. E. Livermore, A. M., Principal. The original cost of the buildings and grounds of the institution was about \$22,000.

MASONIC.

About 1816, the first Masonic Lodge was instituted at DeRuyter. It continued through a long number of years, and was a means of forming and perpetuating friendly ties, and of promoting social feelings among its members, early residents of the town and vicinity. It included many leading men of the day, among whom were the Hon. Benj. Enos, James Nye, Esq., Samuel Thompson, Jonathan Shedd and Elias P. Benjamin, Esq., Col. E. D. Jencks, Capt. Jeremiah Gage, Reuben Doane, Jonathan Brainard, John Hewitt, Nathan B. Wilbur, Capt. Epaphras Leet, and many others. In the excitement which swept over the country upon the abduction and murder of Wm. Morgan, in 1827, the lodge suspended its working operations, which were never thereafter resumed. Its hall, or place of meeting, was situated in the long double frame, ancient building on the south side of Albany street, near the east bridge, owned for many years by Job Webb.

Among those who constituted the lodge, if we except Capt. Leet, who does not now reside in DeRuyter, Col. Jencks is the sole survivor in the town.

In 1872, the DeRuyter Lodge F. & A. M., No. 692, was formed, and continues a successful organization.

SKETCHES OF DE RUYTER CITIZENS.

Dr. Ira Spencer is a prominent citizen of DeRuyter, whose long residence in this town, and extensive practice here and in the region round about, have identified him with the history of the place for a great number of years. On the completion of his medical studies, while yet a young man, he settled in DeRuyter, in 1830, and in connection with the late Dr. Nathan Collins, entered at once into a successful and extensive practice. In 1835, Dr. Collins having emigrated west, and the labors of the profession increasing, Dr. Spencer formed a co-partnership with Dr. James Whitford, which continued for some years. Upon its dissolution in 1838, these two gentlemen thenceforward became active competitors, and took a leading position among the members of the medical fraternity in this section of the country: Dr. Spencer has continued in an unbroken career of practice, often laborious and responsible, now over forty years, extending into the counties of Madison, Onondaga, Cortland and Chenango, in which he has frequently been called by his medical brethren, on account of his skill and experience, to important consultations in difficult and doubtful cases in practice. He is a self-made man. During these long and eventful years, he has accumulated a fine property, and raised a respected family to competency, and an honorable social standing in the community. He acquired his profession, unaided by others, alternately pursuing his studies, and teaching in winters as a means of pecuniary assistance, and commenced practice with nothing but his abilities; native and acquired, together with that sort of determination and perseverance which seldom fail to insure success. At the age of sixty-six, (May, 1871,) al-

though his hair is white with the frosts of many years, he still enjoys a good degree of physical health, and continues in active business habits, the oldest physician in DeRuyter.

Dr. James Whitford, another long resident physician in DeRuyter, came to the place in 1835, a young man of modest and unassuming demeanor and entered into practice with Dr. Spencer, then already here, which relation continued for a few years, and on their business interests becoming separate, continued in an honorable and successful practice for thirty years. He married Miss Mary Gage, eldest daughter of Arza Gage, Esq., purchased the dwelling-house built and formerly owned by Benj. R. Mitchell, on Utica street, and reared and educated a family which held rank in the social scale among the first in the community. Dr. Whitford, like Dr. Spencer, acquired, by hard work and perseverance, a handsome property as a reward of diligence and professional ability. He took a deep interest in the military discipline and education of the citizen soldiery, and was for many years Colonel and Commandant of the 42d Regiment, 19th Brigade of the Militia of the State. On the close of the war in 1866, he resigned his commission. His health having become somewhat impaired, in the spring of 1869; he removed, together with his family, to a more genial and healthful climate, where the rigors of winter are less severely felt—to a beautiful location in Onondaga Valley, near the city of Syracuse, where he now resides.

Dr. S. S. Clarke comes next among the physicians of this town. He studied with Dr. Spencer, received his diploma about twenty years ago, and commenced practice at DeRuyter, where he still resides. He, too, has acquired a fair property, and is establishing, by dint of hard work and diligent attention to business, a reputable standing in the profession. But as a sketch of him here would be more immediately identified with the current events of the present time, rather than the past history of an early day, we leave his present and prospective career to the pen of the future historian.

The Legal Fraternity of DeRuyter has included several men of considerable note, and some of them of fine talents. Abraham Payne was the first lawyer that ever settled in DeRuyter. It was about the year 1823. He erected a fine dwelling-house on Utica street, which is now the residence of Mr. Allen Sutton, leather manufacturer and shoe dealer, and opened an office on what is now (1871,) the site of the DeRuyter Bank. Mr. Payne was a young man of liberal education, well read in law, and for a few years did a good business without any local competitors. But his native diffidence was such, that it was said by Dr. Hubbard Smith, the justice before whom he had frequent occasion to appear in the trial of suits, that he lacked the *cheek* necessary to a modern lawyer. Mr. Payne was a gentleman highly esteemed. After some years he removed to Seneca Falls, abandoned the practice of law, and embarked extensively in the milling business, in which he became quite wealthy, but subsequently lost his property by some unlucky turn in the wheel of fortune. We believe he afterwards removed to Ohio, and has been some years deceased.

Martin P. Sweet was the next lawyer in this town. He opened an office about the year 1830, in connection with Lorenzo Sherwood, a young man of fine abilities, from Hoosick, Rensselaer County, N. Y., who here finished with him his course of study. Mr. Sweet was a self-made man. He possessed splendid oratorical powers, and was noted for much eccentricity of character. Before a jury, or in public debate, his flights of oratory were often brilliant, and rarely excelled. He removed west and died since the close of the war, somewhere in the State of Illinois. ~~at Fairport~~
Madock T. Bentley, afterwards known as Gen. Bentley, succeeded Mr. Sweet in the practice of law at De Ruyter, and formed a partnership with Geo. W. Stone, a young man of great promise, and fine intellectual endowments; and subsequently thereto, the law firm of Stone & Bentley on the

one side, and Lorenzo & Luman Sherwood on the other, constituted the legal force of DeRuyter, till 1840, when Mr. Stone died, and Luman Sherwood removed to Cayuga County, and his brother, Lorenzo Sherwood, in connection with James W. Nye, (now Senator Nye,) went to Hamilton, where they opened an office in that town. Gen. Z. T. Bentley was a native of Washington County, N. Y., and removed to DeRuyter with his father, when a child; with the help of his boys, Mr. Bentley cleared up his farm, and gave them such advantages as the place afforded. Young Bentley chose the profession of the law, and entered the office of Hon. Alonzo G. Hammond of Rensselaer County, studying during the summers, and teaching during the winters. He finished his studies with Judge Darwin Smith, at Rochester. He was admitted to the bar in 1833, and immediately opened an office in DeRuyter, and continued practice till 1843, when he was elected County Clerk. In 1850 he was appointed Brigadier-General of the 19th Brigade N. Y. S. Militia. He performed a great deal of literary work for the State Militia Association. During the late war, his voice was often heard maintaining the government in putting down the rebellion. Z. T. Bentley was a lawyer of superior attainments, well read, and an advocate of much ability. His death from paralysis, at his residence in Oneida, in July, 1870, though sudden, was not wholly unlooked for by friends.

At a little later date, A. V. Bentley, then a young man, who had pursued the study of law in the office of his brother, Z. T. Bentley, was admitted to the bar, in 1842, at the July term of the old Supreme Court, in Utica, the Hon. Samuel Nelson, Chief Justice, presiding, with Fleek Cowan and Gre^{en} C. Bronson, Associate Judges. A. V. Bentley opened an office separate from that of his brother, and thenceforward for several years they were pitted against each other professionally. Their competition, whilst honorable and friendly, was nevertheless exceedingly animated,

and the trial of their causes, was contested inch by inch between these two brothers, with the greatest spirit and earnestness. The Bentleys continued practice until on the election of Z. T. Bentley to the office of County Clerk, when he removed to Morrisville, leaving A. V. Bentley sole master of the field. About this time, two young men, scarcely emerged from boyhood, David J. Mitchell and Henry C. Goodwin, both DeRuyter boys, entered the office of A. V. Bentley, and for four years pursued a regular course of reading and clerkship at law therein. During this time the practice of the law, particularly the trial of causes in Justice's Court, at DeRuyter and in the adjacent sections of Onondaga, Cortland and Chenango counties, to which their field extended, afforded opportunity for the exhibition of rare legal talents and acumen, and did much towards laying the foundation on which the subsequent eminence and success of those young practitioners were built. On their admission to the bar, they opened an office in Hamilton, and under the copartnership name of Goodwin & Mitchell, rapidly won their way to distinction. About this time, A. V. Bentley, Esq., whose health had become impaired through the effects of an early infirmity, was elected a Justice of the Peace, an office to which the people of DeRuyter elected him term after term for twenty-five years. Mr. Bentley was regarded as a good lawyer and safe counselor. His office practice has been extensive, covering a period of more than a quarter of a century. In that department especially, and as a magistrate, he has done a vast amount of conveyancing relating to real estate. But a few title deeds, contracts, or securities relating to real estate, made, executed, or acknowledged within that time, at DeRuyter and the adjoining towns of Georgetown, Cuyler and Lincklaen, can be found, which are not in the handwriting, or do not bear the signature of Mr. Bentley, which are as well known there as he is personally. His legal advice has been much sought by parties, because he has

been in the habit of bestowing it disinterestedly, and much of the time gratuitously, and because of his always counseling peace, and the adjustment of difficulties without a resource to law.

About the time that Goodwin & Mitchell went to Hamilton, A. Scott Sloan and H. C. Miner, opened an office at De Ruyter, under the name of Miner & Sloan, having their office in the Annas block. Mr. Sloan was considered a good lawyer, and H. C. Miner was a thorough business man, possessed of great executive force and energy, and was capable of enduring physically a large amount of hard work, qualities which were brought to bear in their practice. For several years thereafter they did a large business; and on the removal of Mr. Sloan to the State of Wisconsin, Mr. Miner continued to practice. It was in the office of Miner & Sloan that D. Q. Mitchell, Esq., now also a practicing lawyer at De Ruyter, and a brother of D. J. Mitchell, prosecuted the study of law, and was soon afterwards admitted to the bar. He thereupon opened an office at De Ruyter and entered practice, in the meantime holding the office of Supervisor of the town for two terms, and discharging, at a later date, the duties of Commissioner of the Board of Enrollment for this Congressional District, during the rebellion, to which office he had been appointed. The duties of that post were very arduous and responsible, and Mr. Mitchell acquitted himself with credit and satisfaction to the public.

About the same time L. B. Kern, Esq., removed from Morrisville to De Ruyter, and formed a connection in partnership with Mr. Miner, and under the firm name of Miner & Kern, forthwith commenced an extensive practice. Mr. Kern is the only lawyer from De Ruyter, who has been honored, whilst a resident thereof, with the office of District Attorney. The firm of Miner & Kern has been recently dissolved, and these men have now separate offices in De Ruyter, each doing a large amount of business.

Among the citizens of De Ruyter, A. N. Annas deserves especial mention. He has long been one of the most efficient business men of the town. He came to DeRuyter in 1834, or thereabouts, opened a stove and tin shop, and has wrought out for himself a handsome fortune with his own hands. Whilst in the mercantile business he was one of the firm of Elniore, Annas & Ayer, who erected in 1841 the stone stores, known as the Lafayette block, on Cortland Street, the finest block of buildings ever in DeRuyter, and which was burned a few years ago. He also built the public house known for many years as the "Annas House," now the "Tabor House," and has erected more dwelling houses and buildings of various kinds, and done more for the external improvement of the place than any other man. He is a man of excellent practical judgment, and has been repeatedly honored by his townsmen with the office of Supervisor and other positions of public trust, the duties of which he ever discharged with fidelity and success.

Col. Elmer D. Jencks, was born in the town of Lenox, Mass., in the year 1791. In 1796, with his parents, he removed to the town of Smyrna, Chenango County, where they lived till 1809, when he came to the town of De-Ruyter, being then eighteen years of age. Mr. Jencks belonged to the militia during the war of 1812 to 1815, and in 1814 received promotion. From the office of Sergeant, he passed through the several grades up to that of Colonel of the regiment, which last promotion he received in 1827, by which title he has since that time been known. The same year he received the commission of Postmaster which he held several years.

For the first thirty years of this century, cattle buying and drover business was a source of great profit to the country. In this Col. Jencks was extensively engaged. Such men as Gen. Erastus Cleaveland, Maj. Samuel Fore-

man and Maj. Ellis Morse, were his colleagues in this department, and they frequently met and traveled together, conferred with each other, and in many ways increased the interests of the trade throughout the county, thereby enriching the coffers of our farmers. Col. Jencks was widely known. Such has been his integrity all through life, that all men honored him with their confidence; such his public spirit, that local enterprise desired his sanction to receive the sanction of the mass. Although not religious, he was a supporter of religious societies, and although not a political man, his opinions on political matters shaped those of others. Prudent, clear-headed, self-reliant and enterprising, with integrity for his guide, is the summing up of the character of one of De Ruyter's pioneers, Col. Elmer D. Jencks.

Mr. Jencks lost his first wife in 1824, and was again married in 1831 to Mrs. Matilda Wallace, who with him still lives in DeRuyter village. His son Elmer D. Jencks, jr., resides one mile south of the village. Col. Jencks is still hale and hearty, at the advanced age of 83 years.

We find the name of Hon. Warren Merchant as another among the principal men of this town. He has served with ability in many positions in town, County and State. Mr. Merchant, while Supervisor, lent his own private credit to meet the wants of the town in raising funds for enlisted men, and in raising bounties and otherwise aiding soldiers. He was a warm friend and advocate of the Midland Railroad, being a member of its first Board of Directors.

Among others of DeRuyter's native born citizens, whose talents and positions in the arena of public life have given credit the influences and early training of their native town, and consequent pride to this, their foster-mother, may be named Darwin E. Smith, one of the Judges of the Supreme Court of the State of New York, a

son of Dr. Hubbard Smith, the pioneer physician of DeRuyter, and who was himself one of the Associate Judges of Madison County for a time; Hon. John F. Benjamin, Member of Congress from Missouri, of the pioneer Benjamin family of DeRuyter; Hon. James W. Nye, U. S. Senator from Nevada, son of James Nye, the pioneer, also born in DeRuyter, and Ezra Cornell, founder of the Cornell University at Ithaca, whose boyhood was spent in DeRuyter, where, amid poverty and labor he learned the principles of true greatness, and gathered wisdom and strength for a life of usefulness to his fellowmen.

The subjoined obituary of Hon. Benjamin Enos is altogether too brief a notice of one of DeRuyter's first men in the days past. We are compelled, however, to offer only this, it being all the data we have at hand.

"OBITUARY.—Hon. Benjamin Enos died at his residence in DeRuyter on Tuesday evening, Feb. 4th, 1868. He was born in Richmond, Washington County, R. I., Feb. 13, 1788, making his age eighty years, lacking nine days. Mr. Enos has been a resident of DeRuyter for many years, and was one of the most active politicians of the Democratic party until incapacitated from age and infirmity from taking part in the active duties of life. He filled several town offices, and was member of Assembly from Madison County in 1834, 1839 and 1840; Canal Commissioner from Feb. 8, 1842, to Jan. 1, 1845, and State Treasurer from Feb. 18, 1845, to Feb., 1846—all of which offices he filled with credit to himself and to the satisfaction of his constituents. For several years past Mr. Enos has been nearly crippled by disease, and has suffered a good deal of pain. He has resided with his son-in-law, Charles H. Maxson, Esq., for many years, where he found not only a comfortable home, but the kind hands of affection to soothe and comfort his declining years."

CHURCHES.

—The *Seventh Day Baptist Church* of DeRuyter, was organized in 1816. John Green, licensed to preach by this society, was the first pastor in 1818. The D. B. Church of Lincklaen was formed from this. The edifice was erected in 1834, at a cost of about \$2,200.

The Presbyterian Church of DeRuyter village, was organized about 1830. First settled pastor, Rev. Mr. Adams. Their house of worship was built in 1835, by the "DeRuyter Religious Society," composed of Presbyterians, Universalists and Methodists, and called the Union Meeting House.

The Methodist Church. A class was formed about 1830 in DeRuyter village, holding meetings first in the school house and afterwards in the Union Meeting House. Rev. Orrin Torry, pastor in 1861, carried forward the project of building a church, and in 1863 it was completed.

The Society of Friends commenced their meetings about 1804, holding them in the school house in the village. They built their meeting house at the "Basin" in 1816, in which ancient building they still continue to hold their meetings.

The Baptist Church of DeRuyter village was first formed in 1797. In 1816, the society was revived. About 1820 the first church was built. They have again built on a large and improved plan.

The Methodist Society has a church at Sheds Corners, and a *Universalist Church* is also located there.

NEWSPAPERS OF DE RUYTER.

The DeRuyter Herald was published in 1835, by C. W. Mason.

The Protestant Sentinel was moved from Schenectady to DeRuyter in Nov., 1836. It was published by J. & C. H. Maxon until the fall of 1837. It then passed into the hands of Wm. D. Cochrane, by whom it was issued as

The Protestant Sentinel and Seventh Day Baptist Journal. In February, 1840, Joel Greene became its publisher, and changed it to the

Seventh Day Baptist Register. In 1841, it passed into the hands of James Bailey, by whom it was continued until 1845.

The National Banner was commenced at DeRuyter in October, 1847, by A. C. Hill, and continued two years.

The Central New Yorker was published at DeRuyter by E. F. & C. B. Gould, from September, 1848, to May, 1851.

The Banner of the Times was started in DeRuyter by Walker & Hill, and continued until 1855.

The DeRuyter Weekly News was established in 1862, by J. E. N. Backus, and was discontinued in 1864.

The Sabbath School Gem, monthly, was published in 1863 and '64, by J. E. N. Backus.

The DeRuyter New Era was commenced Sept. 29th, 1870, John R. Beden publisher, by whom it is still continued.

CHAPTER VI.

EATON.

Boundaries.—Face of the Country.—Lakes and Streams.—Township No. 2.—Incidents in the first Settlement.—Sketches of the Pioneer Families.—Indians.—Mills, Roads and other Improvements.—Log City, now Eaton.—First Houses, Tavern, Manufactures.—Incidents.—Masonic Lodge.—Morrisville.—The Village before 1817.—Location of the County Seat.—Enterprises.—Bennett Bicknell.—Sketches of other Prominent Men.—Leeville, now West Eaton.—This Village before 1840.—Manufactures.—Enterprise and Progress.—Alderbrook.—Fanny Forester.—Pierceville.—Pratts Hollow ; its Manufactures.—Churches.—Newspapers.

The town of Eaton is situated near the center of the County. It is bounded north by Smithfield and Stockbridge, east by Madison, south by Lebanon, and west by Nelson.

The explorers of this town found it to be a goodly land, lying fairly to the sun, rich in its soil, and in every way a desirable location. The rolling upland rises higher to the northward, where the water-shed, the upheaval of some long ago convulsion, passes across in an easterly and westerly direction. Along the length of this elevation, at many points Madison County, arise fountains closely approximating each other, whose waters diverging, eventually lose themselves, the one through the southern channels in the Chesapeake Bay, the other mingling with the waters of the Gulf of St. Lawrence. In one locality, from opposite eaves of buildings, the showers descending find nothern and

southern courses to the ocean ; and at another point where two springs arise, a person standing between might, cast in each a divided cup of water, the atoms of which would reach the Atlantic, a distance of at least ten geographical degrees apart. The valley of the Chenango river, which passes through the center of the town, is one of the most beautiful of the country, very fertile, and some of the finest farms are here spread out. That the wealth of the hill-sides has come down, by washing, in process of time, to enrich the valley, is evident ; and though the farms of these slopes are impoverished thereby, their thrifty and enterprising owners, do not suffer them to so remain. By good husbandry the uplands are steadily increasing in productiveness.

The Chenango Canal traverses the east border of the town. The Eaton Reservoir lies on the west border and covers an area of 284 acres of land. Its elevation above the Canal is 60 feet. From this reservoir flows Eaton brook, (or "Alder brook" as the people chose to call it,) through a deep and narrow valley, with considerable fall, affording numerous valuable mill sites along its entire route, a distance of about five miles to its junction with the Chenango at Eaton village. Hatch's Lake is a charming natural body of water, situated near the southwest corner of the town. It was once the head waters of one branch of the Otselic, its outlet being at the west end, near the house of Harrison Hatch ; but on the construction of the Chenango Canal in 1836, that outlet was closed, and its waters directed through Bradley Brook Reservoir to the canal. The lake covers an area of 136 acres. Having no inlet it is sustained by springs in its bed, some of which are doubtless impregnated with strong mineral properties. As an evidence of this, in the winter of 1843 and '44, the water assumed a reddish hue, caused probably by a greater flow than usual of coloring matter from the springs. The report went out, at the time that "Hatch's lake had turned to blood!"

Occurring so soon after the period of time arrived at by the "Miller theory," for the final consummation of all things, it created no little excitement among the superstitiously inclined, and thousands went to see it. A short distance east of the lake, on the south border of the town, is Bradley Brook Reservoir, constructed also in 1835 and '36, covering an area of 134 acres. Both of these bodies of water are well stored with fish and are favorite points of resort in the fishing season.

From the northwest corner of the town, flows the Chenango, which, before reaching the valley bed, affords several mill sites. Leland's Ponds and Woodman's Lake, lie in picturesque locations at the divergance of the Oriskany and Chenango valleys, and are the head waters of one of the Chenango branches. They have been converted into feeders for the canal. Leland's Ponds, which are respectively the "upper" and the "middle" lakes, cover together an area of 176 acres, the upper being 40 feet deep, the other 50 feet. Woodman's Lake, being the lower or most southern of the three, covers 148 acres. When the country was sparsely settled and dams for mills had not yet obstructed the river, an ocean fish called "alewives," used to come up to these ponds in schools, and furnished much enjoyment in fishing as well as in good eating.

Leland's Ponds and Woodman's Lake anciently belonged to the fisheries of the Oneidas, when their home and village was but a short distance away. According to the tradition given by David Cusick, the Tuscarora historian, which reaches back more than 300 years, when the "Holder of the Heavens" planted the different families of the Six Nations, he led the Oneidas to the head of a creek, which was a branch of the Susquehanna, having its head in a lake which he called "Col. Allen's Lake." This creek was called "Kaw-na-taw-ta-ruh, *i. e.* Pine Woods." This family was directed to take up their residence near that creek, and they were named "Ne-haw-ve-tah-go, *i. e.* Big Tree," (Oneidas.)

The inference is readily drawn, that the vicinity of Pine Woods and the lakes, was the home assigned them in the tradition, temporary though it may have been; for the wonderful charmed stone in resting upon the heights of Stockbridge, bade them build their village within the circle of its influence. And yet this place was all their home. Their trail to the Susquehanna passed these lakes, and there were many nooks and well-trodden paths around their shores, which were as familiar to the Indian as the sight of his own cabin. At a late period, one of the most notorious of their fast decaying race, Abram Antone, made this place his rendezvous. He sometimes dwelt here for months in succession, living in a wigwam he built near by, and for years he spent most of his time around these lakes, quietly or moodily fishing, or stealthily pursuing game among the tangled foliage, sloping back from their wooded shores.

From its elevation and the peculiar situation of hills and valleys, Eaton furnishes more basins to retain supplies of water for the canal than any other town along its route; and we may further add, that Madison County furnishes, with but one exception, (Skaneateles Lake,) the entire supply from the south for the long level of the Erie Canal.

The soil upon the hills is a clayey and gravelly loam, best adapted to pasturage; and in the valleys a gravelly loam and alluvium. Occasionally beds of blue clay are found. In the south part of the town are many quarries of slate stone, which are largely made use of for road purposes. By being merely thrown upon the traveled path, or with but little preparation beyond leveling, the action of rains and the friction of vehicles, soon converts this stone into a smooth, hard, dry road bed. Limestone boulders are found upon and near the surface in many places. Thirty years ago and more, these were collected and burned into lime. Mineral springs also are found in this vicinity. One sulphur spring is situated in the meadow south of the Pierceville factory, on the premises of the Company; and

another, of considerable strength, bubbles up from its bed in a diminutive swamp, on the premises of Amos Hammond, in Pierceville, not far distant from the other. When this section was a forest, herds of deer resorted to these springs, having a fondness for sulphur water, equal, it was said, to their fondness for salt water; hence the earliest settlers called this resort "the deer lick."

Township No. 2, of "Chenango Twenty Towns," was originally set off in the town of Hamilton, from which it was taken in 1807, and named in honor of Gen. Wm. Eaton, commander of the United States forces at Tripoli.

This township was included in the purchase of the English Company acting for Sir Wm. Pultney. Charles Williamson was the principal agent in New York. William Smith was constituted agent in the purchase of this, together with several other towns, hence it is recorded that the Government grant for township No. 2, was patented April 16th, 1794, William S. Smith, patentee. It is said the Company paid about thirty cents per acre. The survey gave the town 28,245 acres.

Subsequently William S. Smith resigned his agency in favor of Robert Troup. In the arrangement thus effected, there was reserved for Smith the tier of lots west of the center, and having also considerable possessions in like manner set off to him in the adjoining town, Lebanon, he established his brother, Justus B. Smith, at Smith's Valley, as agent; hence in the name of the latter, transfers of these lands were made.

The autumn of 1792 brought to the town of Eaton the advance skirmishers of civilization. John and James Salisbury, from Vermont, in company with Bates and Stowell, the pioneers of Lebanon, became the pioneers of this town, in the matter of making the first clearing and opening the way for the pioneer settler. They located on lot No. 94. Their energy, perseverance and endurance, in pushing their way through the wilderness, in subsisting on simple fare, and

in accomplishing the gratifying results of opening a fine clearing to the light of the sun before the winter set in, is described in the story of the Lebanon pioneers, in the history of that town. The Salisbury brothers, however, went away for the winter and did not return to their farm.

In 1793, Joshua Leland, and John H. and Benjamin Morris, entered town and commenced settlement. Mr. Leland and John H. Morris had been here the year before and selected their location, and this year Mr. Leland removed his family from Sherburne, Mass., his native place. He built his house on Lot No. 94, near where Thaxter Dunbar's residence now stands. Mrs. Leland was the first white woman who crossed the Chenango, and was for several months the only white woman of this region. Her husband frequently boasted of having the *fairest* woman in town. As there were many comers and goers of people, looking lands, Mr. Leland opened his house for the public accommodation; hence, his was, in fact, the first tavern kept in town. His house served a most useful purpose, particularly as a stopping-place for the incoming families in the early spring of the next year.

In 1795, Benjamin Morse, Daniel Alby, Simeon Gillett and Levi Bonney, came in and settled in various localities. Benjamin Morse settled on the old Morse farm, Lot No. 91, on the north side of the road leading to Hamilton. It was a very pleasant location, a rich valley farm, and was near to the Hamilton settlement. The first birth in town was that of Sawen Morse, son of Benjamin and Deborah Morse, which occurred the first year of their residence here—1795. Mr. Morse and Joshua Leland purchased the south-east quarter, and Benjamin Morris and Calvin Sanger the north-east quarter of the town. This year Mr. Leland moved to his location at the small lakes. Daniel Alby settled on land east of the Eaton hill, in the neighborhood of Mr. Morse. His son, Silas Alby, now (1871,) owns the farm. Simeon Gillett located on Lot No. 93, on the flat east of the river. Mr.

Gillett died in the year 1796, his being the first death which occurred in town. His loss was deeply felt, as the new settlers were strongly attached to each other. His family remained here. One son, Squire Simeon Gillett, jr., lived here many years. Levi Bonney located on the farm east of Eaton depot, and resided there till he died, in 1855, aged eighty years. His son owns the homestead yet.

Col. Leland (as he was always called,) built the first grist mill of the town in 1795. It was situated at the foot of the upper lake, or between "Leland's Lakes," as they were designated at that day. He also built a saw mill at the same place. To increase the water power of these mills it became necessary to raise the dam. This caused an overflow of many additional acres of the adjacent low, swampy land, on which the water was so shallow as to produce an impure atmosphere, seriously affecting the health of the people now rapidly settling in. It was finally deemed a wiser plan to forego the benefit of the mills, than suffer disease and death to devastate the vicinity. The neighbors therefore purchased the mills, removed them, and drained the pond basin, thus effecting a remedy for the evil and recovering much valuable land. The Colonel commenced tavern keeping immediately on his removal to the lakes. After the discontinuance of the mills, he built a potash manufactory on the north shore of the middle lake, from which he received a considerable income for those days, it being an article which brought cash in market. He followed the business till his death, in 1810, which occurred by accident while on a journey to Albany with a load of salts. His remains were brought home and buried in a small burial ground on his own farm, where others also have been interred, where a few white slabs may be seen at this day, in a quiet, lovely nook, by the charming lakes.

Joshua Leland was an original character, well calculated to win his way and establish himself successfully in the new country. Mrs. Leland was an excellent woman, possessing

great energy and ambition, full of good humor, and not wanting in tact. She was beloved by everybody—by the Indians as well as by her white neighbors,—and was in all respects adapted to pioneer life. She reared a large family of children. In the naming of their sons, the Colonel illustrated a humorous and peculiar vein in his composition; he resolved that the vowels should constitute the initial letters of their names, consequently six sons were honored as follows:—Amasa, Ezra, Isaac, Orrison, Uriah and Yale. Having the seventh son, he was christened Joshua, after himself. There were three daughters, whose names were Phebe, Sylvia and Juliette. For years, several of this family lived in town. Numbers of them have died, and at present but one of the once large household is living here—Ezra, who is the oldest surviving pioneer of the town of Eaton, he being five years of age when his father came into town. His home is a mile and a half east of Morrisville. (Note a.)

In the year 1796, Joseph Morse, Samuel Sinclair, Lewis Willson, Humphrey Palmer, and Dea. McCrellis came in. Joseph Morse located at the foot of the hill on the right of the road leading from Eaton to Hamilton, on the farm known as the "Burchard farm," at present (1871,) owned by Charles Payne. Here he built one of the first frame houses of the neighborhood, a part of which is yet standing on its original site. Its first clapboards were rived from logs, and its timbers were all hewn even to the rafters. Near this house ran the Indian trail from the Susquehanna to Stockbridge, and the Indians were frequent guests of the Morse family. Here he lived until 1802, when he removed to the present location of the family homestead in Eaton village.

Samuel Sinclair purchased the farm that Col. Leland first took up, on lot No. 94. Here Sinclair kept tavern, as his predecessor had done. As a landlord, Sinclair had his own way of dealing with a certain class of customers who were then quite frequent. These were wont to drive under

Sinclair's open shed and feed their horses upon their own hay and grain, which they had brought along, and sit by his cozy fires to eat the lunch they carried in their own wallets. As a consequence, Mr. Sinclair did not keep his shed in good repair. One day a traveler of this class complained of the uncomfortable shed and of the poor fire, and had the impudence to do this when he had not expended one penny for the benefit of the house. Sinclair very coolly responded by saying, "Sir, you furnished your own feed for your horse, and your own dinner; the next time you come this way I advise you to bring your own fires and horse-shed!" Sinclair lived in this town many years, and was widely known and popular as a landlord in this and other towns. Lewis Wilson located in the vicinity of Eaton village. The marriage of Lewis Wilson and Dorcas Gillett, which took place in 1796, was the first marriage in town. Humphrey Palmer located at the Center, making the first inroads upon the wilderness in that section. His son, John Palmer, who came with his father, remained on the homestead to the close of his life in 1867. He was aged 90 years.

In 1797, came Rawson Harmon, Rufus Eldred, Cyrus Finney, Thomas Morris, Dr. James Pratt, and soon after, Benjamin Coman, William Mills, John Pratt, Lorin Pearse, Caleb Dunbar, Isaac Sage, William Hopkins, Seth Snow, Elijah Hayden, Daniel Hatch, David Gaston, and Constandt, Robert and Cyrus Avery. Hezekiah Morse, Joseph French, Abiather Gates and a Mr. Patterson, also came early. Rawson Harmon, Rufus Eldred and Cyrus Finney, settled near Eaton village. Thomas Morris (brother of J. Hall Morris and Benjamin Morris,) located in Morrisville. He purchased the present village site, and being a man of enterprise and the possessor of wealth, soon had the forest cleared away and a fine wheat field growing about him. He invited settlement, and in due time a village grew up, which, in honor of him as its founder, was named "Morrisville."

Dr. James Pratt was the first physician of the town. Also, in the winter of 1797 and '98, he taught the first school kept in the town of Eaton—the first month at the house of Joseph Morse, on the Hamilton road; the second at the house of Joshua Leland, at the lakes; and the third at the house of Thomas Morris, at "Morris Flats," as the place was then called. The scholars boarded at the places where school was kept. Dr. Pratt was prominent as a physician and was an influential citizen. Dr. Jonathan Pratt, an early physician of Madison, and Dr. Daniel Pratt, of Perryville, were his brothers; the latter was a student with him at Eaton.

Benjamin Coman located on the road laid out from Eaton village to Morrisville. Samuel, Winsor and Ziba Coman, his brothers, came and settled near him at a little later date. Winsor Coman was for some years a Justice of the Peace, in which capacity he was highly popular, being eminently a peace maker. He was also Supervisor several years, and was member of the Legislature for 1814 and '15. It has been remarked that "Squire Coman had no enemies."*

John and Matthew Pratt located at "Pratt's Hollow." Further mention is made of these men, elsewhere. Loren Pearse and Caleb Dunbar located at the northeast of Eaton village. These men spent the remainder of their years in town, living to a good old age; they were substantial farmers and good citizens. Thaxter Dunbar is a son of Caleb Dunbar. Mr. Pearse left a large family. Alvin Pearse (or "Pierce") lives on the homestead.

William Hopkins settled in the west part of the town, on the old State road (the earliest laid out through this section,) near the old burying ground. He cleared away the wilderness, and with the aid of his sons, converted the land

*The following, on the death of Stephen Coman, one of this family, is from the Madison Observer: "Dea. Stephen Coman, who died at his residence one mile south of Morrisville, (in Jan. 7, 1872,) was one of the oldest native born citizens of the town, having resided for nearly seventy years on or near the premises where he died. He was one of the most substantial and respected of our townsmen, enjoying during a long life the confidence and esteem of the entire community."

to an excellent farm, upon which he resided until his death at an extremely advanced age. Several of his large family are yet living. Anthony, Isaac, Palmer and Harlow Hopkins, his sons, residents of West Eaton and vicinity, are men of business and of good standing in that section. We also name Daniel Hopkins, a cousin of William, in this connection, although he was a settler of Nelson, his farm being just over the town line west of the reservoir. His sons, Benjamin, Alonzo and Lucius are well known and respected citizens of this town. Harvey Hopkins, another son, went to Louisiana. On the breaking out of the war of the rebellion, being loyal to the old flag, though a slaveholder, he was obliged to leave the rebellious States. He returned there after the close of the war and is since deceased. One of the daughters of Daniel Hopkins, Mrs. William Parker, remains a resident of Pierceville. Harvey Hopkins of Morrisville, lawyer and inventor,* is a grandson of Daniel and son of Benjamin.

Seth Snow came from Bridgewater, Mass. He cleared a portion of the farm now owned by William Hamilton, west of Eaton village, where he built a double log house, and when the turnpike was laid through, kept tavern for a time. Simeon and Eleazer Snow, his brothers, soon afterwards came in and commenced clearings on several different farms. The Elijah Morse place and Richard Waters, were lands bought by Simeon Snow.

Elijah Hayden settled near the village. He was a Major in the war of the revolution. He is well remembered by the oldest citizens as an active, genial man, always ready with a joke or a story of the war "that tried men's souls." Daniel Hatch located about a mile southeast from Eaton village on the Hamilton road, where he removed the shalows of the forest from the soil, built himself a home and lived many years in the enjoyment of the fruits of his labors,

* Inventor of the "Reversible Mowing Machine" and of the new Mower, "Hopkin's Choice."

dying at last respected and regretted. David Gaston settled in Morrisville, where he lent his influence and a helping hand toward promoting the interests of that locality. He was an early County Judge and a Justice of the Peace, in which positions he maintained peace and good order within his jurisdiction, to an eminent degree, through example and wise counselings, as well as in dispensing justice officially under the statutes. He was emphatically a man of great and good influence. The Averys located between Eaton village and Morrisville; they were prominent, influential men. They removed from here to other localities. Oren S. Avery of Perryville, was one of this family.

Thus far we have noted the locations and given brief notices of those named, who came in 1797 and soon after, as far as could be ascertained. We add further :

Benjamin, Nathan, Elisha and Dr. Slater were settlers at an early day in this town. The Slaters trace their pedigree to the Mayflower, their ancestor being one of the memorable company landed from that famed vessel upon Plymouth Rock. Now, the descendants are widely scattered. David Bennett located near Hatch's Lake, on the north side, where he lived to an advanced age. His large farm is now owned by Jeremiah Wadsworth. His son, Daniel, resides in West Eaton. Olney, another son, is a Baptist minister in Wisconsin. Abiel Payne settled early in this town, near the reservoir. His son, Stillman, resides on the original farm, his farm house standing on the spot where his father erected his primitive log tenement. Truman, another son, resides in West Eaton.

Before the eighteenth century had closed its record, many settlers had forced their way in all directions throughout the town. The State road had led the pioneers through the south part of Nelson, and in different places along that road through Eaton, they had erected their cabins. In the vicinity of West Eaton had settled Perry Burdick and Thomas Fry. Farther on, Dr. Abner Camp, Captain Whiton, Na-

than King and Samuel Lewis had located. The road from Madison through to Nelson Flats passed the home of the pioneer in other sections. It saw the opening of the forest at Morrisville, where Thomas Morris had located, and where the spirit of improvement and progress was fast transforming the wilderness into thrifty fields of grain ; where, aided by this man's wealth and enterprise, in time should rise the village bearing the name of its founder. It is, however, certain that the first enterprises of the town sprung up in the vicinity of the Leland Lakes. The settlement, which had congregated here in this pretty vale, protected by the overshadowing Eaton hills, and the lovely lakes, with the spreading valley before them, assumed some of the qualities of an auspiciously located village. The Indian trail from the Susquehanna to Stockbridge, brought frequent parties of Indians ; the traveling accommodations and attractions of Leland's inn, the business of the mills before they were removed, the lively Indian trade in yankee notions at Gregg's store, located here, (the first store in town,) all certainly promised more than was realized ; for, on the removal of the mills to a more suitable and healthy location, other enterprises failed, and so perished even the hope of a village at this point.

It was the fixed opinion of some of the settlers, after the town was set off, that the center of the town should be the central business locality. This point was, indeed, generally regarded for a time as the place to build a village. A tavern was kept here a short time by Alfred Cornell, and a school-house, one of the earliest, was built, in which elections and other public meetings were sometimes held ; but the place had no natural business facilities. On the opening of the two turnpikes, one through Morrisville, the other through Eaton village, business was drawn elsewhere. Travel, a considerable source of income to new countries, followed these newly-opened thoroughfares and enriched the villages along their routes, while all out-of-the-

way settlements lost caste as well as trade, and diminished ; and so, before the project of building up the center had fairly taken form or shape, it was of necessity yielded.

In 1800, Joseph Morse, finding an excellent mill site on Eaton Brook, as it came swiftly down its deep vale from the westward, saw that there was a fine chance open for the exercise of his enterprising nature, and he resolved to improve it. He employed Mr. Theodore Burr, who was widely known in those days as a bridge builder and mill-wright of the first order, to build his mill for twelve hundred dollars. There was then great difficulty in obtaining mill-stones ; so a large boulder was dug from the earth, and was being wrought into shape, when it was discovered to possess a flaw, which rendered it unfit for use. It was consequently abandoned, and another and more perfect stone was found, which, after being fashioned quite artistically into the desired shape, went into the mill and did good service for many years. The rejected stone may be seen in a stone wall, on the farm of Geo. Cramphin, south of Eaton village, an object of interest to those who would not forget the inconveniences to which the early settlers were subjected. Subsequently this mill was furnished with the mill-stones brought by Col. John Lincklaen from Germany, from whom Mr. Morse obtained them. Members of the Morse family still own this mill, or one situated on the same site. In 1802, Mr. Morse removed to the present locality of the Morse homestead in Eaton Village, near his mill site, and there increased the capacity of his water power for both saw mill and grist mill, and also built up other works. He purchased considerable land in the vicinity of his mills, which embraced much of the present village. At this time settlements were increasing rapidly in the country round about. But West Eaton was yet a forest, with the new State road passing through.

Dr. Abner Camp located on the new road just mentioned, to the westward of William Hopkins, just over the

town line. His farm is now owned by Lucius Hopkins. His place was called "Camp's Hill." Dr. Camp was so widely known through all this region, that the lake in his vicinity, (Hatch's Lake,) was first and for a long time known by the name of "Camp's Pond." This beautiful sheet of water in the southwest corner of Eaton was a favorite resort of the Indians until a late day. The earliest settlers in that vicinity relate many incidents descriptive of their manners and customs.

At one period, as many as forty families of aborigines dwelt in the neighborhood of the lake and swamp. A friendly feeling was readily established between themselves and the white people, in whose houses they made themselves at home, entering at any and all times unannounced; for if the latch-string hung out, the unrestrained barbarian drew it, and unbidden silently walked in; or, if he so desired, would move the door slightly ajar and peer in upon the occupants, or would perhaps appear suddenly at the window.

Dr. Camp was annoyed by their freedom, and on one occasion severely reprimanded and forbade them these liberties on his premises. Regardless of his wishes, they still continued to annoy him, when he declared he should raise a company and drive them from the locality. To this they responded by threats of a similar nature, saying they could raise forty men. In a few days Dr. Camp discovered several of their number painted savagely, and decking themselves in battle toilet. He immediately gathered a few of his neighbors, who, with their muskets, crept near the Indians place of concealment. When well situated with his men, Dr. Camp fired his piece at a tree, at the foot of which sat an old Indian, who, amidst the falling bark and splinters scattered by the ball, sprang up in affright to hear the shout of command from the Doctor, "Come on, boys! we've got them!" and in double quick time the party of warlike Indians disappeared in the forest. For a few days thereafter they were unusually quiet, and finally laid by their hostile

appearance altogether and became more civil neighbors. Dr. Camp used frequently to rehearse, with great enjoyment, this adventure, in which he frightened a band of Indians with his company of three men.

It is related that oftentimes at evening, in fair weather, their village of wigwams presented the appearance of rustic simplicity and comparative content, as the women were seen bustling about, broiling fish or game over a large camp fire, the men, who had hunted or fished all day, reclining at their ease, the children playing peaceably. As each morsel of food was cooked, it was given first to one then to another till all were satisfied. Nature's demands appeased, these hardy children of the woods stretched themselves upon the earth, each wrapped in his own blanket, and slept a sleep far sweeter than if in palace chambers. Harmony and contentment, however, did not always fall to their lot, for under the influence of the white man's "fire water," they had frequent and fierce quarrels. This curse, brought with civilization, was fast doing for them a terrible work of debasement and destruction.

Mr. Oliver Wescott, who has lived near the lake since early in the century, relates many incidents concerning the Indians and their wild habits, which go to show that they were numerous and quite at home here at one time.

Peter Hatch settled in 18—, at the southwest corner of the lake now and for so long bearing his name. He built the house in which his widow now resides, with her son, Harrison Hatch. Joseph and Hezekiah Morse, and Rufus Eldred, associated with him, built a saw mill here at the outlet of the lake. In time, Peter Hatch purchased the shares of his associates, and thus became for a period the owner of one of the best mills in the country, it being an excellent water power while the natural outlet was allowed to flow, and until the lake became, as we have seen, a canal feeder. The dry channel, passing near Mr. Hatch's house, is not yet obliterated by the husbandman, as has been many

another old landmark bearing a time-engraven record of its own history and of the dim centuries gone by.

The following incident of the lake neighborhood, still fresh in the memory of many, is related to us :—Many years ago, two young children of Oliver Wescott—Elizabeth and Stephen—were playing upon the shore of the inlet near their father's house, when they conceived the idea of taking a ride upon the lake in their mother's wash-tub, which stood near by. Launching their improvised boat upon the water, the two got in, and instinctively, or by chance, seated themselves on opposite sides, which just balanced the craft. A breeze was blowing, and, aided by the paddle of a little hand on either side, they were soon out upon the waters. The frantic distress of the mother may be imagined, when, missing her children, she looked and saw, far out from the shore, the speck of a wash-tub and two little upright heads above its rim, the wee excursionists, of course, as unconcerned as if rocking in a cradle on the floor of their mother's kitchen. The lake is more than half a mile wide at the point where the tiny voyagers embarked, and they were far towards the opposite shore, whence they were drifting fast, when discovered. Here was opportunity for a scene and a tragedy ; but the discretion of the mother bade her avoid attracting the attention of the children, lest they should make some movement to lose their balance ; instead, she made her way swiftly through brush and briers, around the west end of the lake, (where the stage road now runs,) and reached a point near the present residence of Mr. Mann, in time to receive her truants all unharmed ! Since they were safe, she—no doubt with all motherly tenderness, as that was her nature—administered a timely lesson of warning against all future temptations and attractions that the water might hold forth. The boy Stephen, however, was never cured of his love for adventure upon the "deep," and at the age of fifteen went to sea. Since that time he has sailed in nearly every quarter of the globe ; and now, in

middle age, he is a denizen of the southern hemisphere, spending much of his time in the Sandwich Islands. His letters home tell of his marriage in Honolulu, to a Hawaiian, Lillian, the adopted daughter of King Kamahamaha III., a devoted Christian girl. She died recently. The little girl, Elizabeth, is now the wife of Mr. Henry Patridge, and resides in view of the lake, which sometimes reminds her of the perilous adventure of her early childhood.

Capt. Whiton, from Massachusetts, also settled in the neighborhood of the lake. He was a captain in the war of the revolution, and was a brother of Gen. Joseph Whiton, well spoken of in the history of that war. David Bennett, David Mentor, Nathan King and Samuel Lewis were other settlers in the same vicinity. Many members of the Bennett family are still residents of this town and Lebanon. They are respectable and substantial farmers.

Miles Standish took up the farm now owned by Adin Brown, and lived there many years. He was an energetic business man. He invested in the new turnpike, and built and first kept the old turnpike gate, which stood opposite Alderbrook grist mill. Mr. Standish was a lineal descendant of his illustrious namesake, the Miles Standish of Mayflower and Puritan memory, one of the most distinguished of the colonists who landed upon Plymouth Rock in 1620. Seth Hitchcock was another settler who lived near Mr. Standish. Thomas Wilkie took up the lot which is now the homestead of Howard Leach. Nathan Bassett, Solomon Shaw, Nathaniel Wilmouth and John Murdock, settled on land in the vicinity and south of Pierceville. The four last named were gone years ago. Nathaniel Wilmouth died here. Murdock took up the land known as the "old Curry farm." He lived at one time in a log house very near where the Pierceville school house now stands, and in that locality made wrought nails for all the settlers round about. A few of the settlers on the north border of Lebanon considered themselves as belonging to the neighborhood, including those last named.

These were Lent Bradley, a Mr. Bingham, Richard Taylor and Deacon Webster. The Deacon said that the first wagon that entered the town of Lebanon, he drove through this neighborhood, then an entire wilderness, save the small clearings around the settlers' houses. David Moreton, from New Bedford, Conn., came in the year 1802, and settled on the farm now owned by his son, Seth Moreton. From the trees of his forest-covered lot he built his log house, in which he lived till 1817, when he built his frame house,—at that day one of the best in the vicinity—which is still standing near Mr. Moreton's present residence.

Thus far in these annals, it will be seen that the early part of this century was marked by the inflow of a host of families, who reared and (many of them) established their children, and who have, as it were, determined the character and status of the town. In passing, the facts have enabled us to delineate the advance pioneer, the man whose ambition is to strike the first blow ; who glories in wrestling with discomfort and privations ; who eats his coarse fare with a keener relish because he has to battle fiercely to obtain it ; who sleeps a sweeter sleep when nature presents a comfortless couch ; who rises in his strength, because his strength is opposed and does not remain to enjoy nature in her tame submission, for in that case he could not enjoy ; if there is no longer an object on which to spend his force, he pines, sinks into obscurity, or moves on to fresh scenes of conquest. Such was the nature of some whose names we have given, and doubtless of many whose names we have not been able to obtain, who passed along, leaving a fair opening for the permanent settler.

Many inhabitants who came in and settled where the villages grew up, are mentioned in connection with a sketch of those villages. Many others settled in various sections at later periods, whose families are still with us. The names immediately following will be recognized by many.

David Darrow came from New Lebanon, N. Y., in 1806,

and took up a lot south of West Eaton village, now owned by his son, J. J. Darrow. He removed his family here in 1808. Mr. Darrow also took up or purchased several farms around him, one of which he sold to Ephraim Leach who incorporated it in his homestead farm. The same is now a part of the farm of Marshall Tayntor. To the northward, Mr. Darrow's land extended so far as to embraced a considerable portion of West Eaton village. Much of this he divided among his children, making them—what they are now—quite extensive farmers.

Joseph Enos, a native of New Lebanon, N. Y., came also in 1806, and located on a farm adjoining David Darrow on the east. The old road passing from Pierceville across "half moon bridge," at the head of the factory pond, passed by the doors of Mr. Darrow and Mr. Enos. The old orchard of the Enos farm has still a few trees left to indicate its location. Mr. Enos afterwards removed to Eaton village, where he lived till 1831, when he changed his residence to Allegany County. He held town offices and was a very popular man. Among the Masons he is reputed to have been a member of great influence and thoroughly versed in masonic knowledge. Possessing most courteous and agreeable manners, he won his way wherever he went. David Enos, a brother of Joseph, yet resides at West Eaton.

Jacob Tuckerman came about 1808, and located in the west part of the town. He subsequently removed to Eaton village. His sons settled in this town. They were independent, substantial farmers.

Backus Leach came to this town from Bridgewater, Mass., in 1812. He purchased a large farm on lot No. 97, which, by hardy energy and perseverance, he succeeded in making one of the noblest in this section. Near his dwelling stood an ancient landmark, a large elm tree, which for its size, beauty and apparent great age, attracted the attention of all passers by. In 1866, after the death of Mr. Leach, this noble tree was blown down. Mr. Leach

died in 1864, at the ripe age of 82 years, while in possession of uncommonly well preserved bodily and mental activity. His son, Howard H. Leach, succeeded to the spacious home farm.

Ephraim Leach, brother to Backus, came here in 1818, and settled on a farm adjoining his brother. For this farm he paid sixteen dollars per acre in eagles and half eagles. He is still living, with his son Lewis, on a part of the same farm, at the great age of 93 years, having been born in Bridgewater, Plymouth County, Mass., April 22d, 1779. He is still blessed with a remarkably good memory.

George H. Andrews came from Windsor, Conn., about 1808, and was a resident of the same neighborhood. He was well known as a journeyman shoemaker in the early days. He resided in this town till his death, which occurred in 1870, at the home of his youngest son, George Andrews, in Pierceville. He reached the advanced age of 87 years.

Joseph Tayntor, we also notice here, as his sons and daughters have mostly settled in this town, and have been closely identified with this section of the country, and constitute an important and influential portion of community. Joseph Tayntor located in the town of Lebanon, just beyond the south line of Eaton, in the year 1808. He reared his family on the same farm he himself wrested from the heavy forest, and on this farm he died in 1847, at the age of 73 years. (Note f.)

A few settlers located at Eaton village soon after Mr. Morse built his mill. Nicholas Byer, a blacksmith, was one of the first. His father, who lived here also, was one of Burgoyne's Hessians in the time of the revolution. This fact was noted by the revolutionary patriots who were his neighbors. Another of these settlers, following the building of the mill, was Elisha Willis, one of the best of shoemakers.

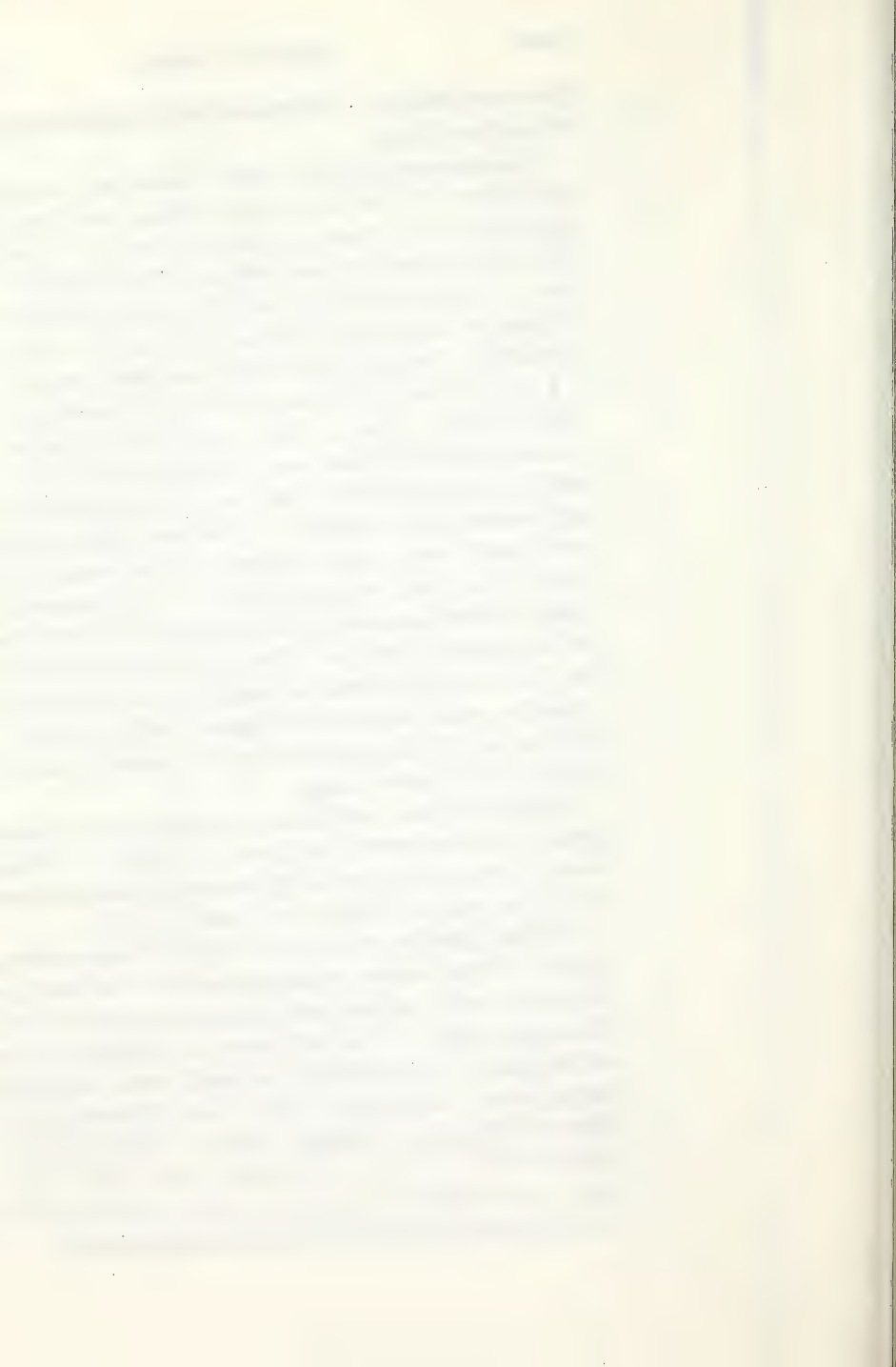
In 1806, Eaton village had less than half a dozen houses, of logs, nevertheless it boasted of being one of *the cities* of

the new country. The manner of its christening has been related as follows :

A stranger who had traveled hither, and was generously entertained by the hospitable people, was found to be the prince of good fellows and withal a wag. In the midst of their jollification, he took a flask of "good cheer," ascended one of the low roofed log buildings, and in the presence of a group of admiring comrades, delivered a short and witty harangue, flourished his bottle, and drank to the health of "Log City," which was answered by the waving of hats and three rousing cheers. The spirit of the occasion lingered in the feelings and was carried home by each one present, and he in turn retailed the good joke perpetrated on the settlement, to his neighbor. The story grew in importance, was passed from mouth to mouth, till the name of Log City, one of the chief stopping places on the Skaneateles turn-pike, became familiar as a household word from the eastern to the western limits of New York State ; thenceforward for the next fifty years, the name became a fixture, and it required no small amount of diligence, for the present generation to let fall the cognomen and assume the more euphonious title of Eaton village.

When the town had been progressing in settlement ten years, the taxes were but \$400. In 1812 or 1814, it had from \$1,200 to \$1,400 of surplus money above expenses. In 1871, the taxes of Eaton aggregated \$21,869.

In 1802, the first tavern in "Log City" was built by Isaac Sage. It was located on the east side of the road going to Lebanon, on the corner, and opposite the present site of the Exchange Hotel. This old tavern is still standing, a relic of the past. At the time it was built it was reckoned a fine large house. In one part of this town, Robert and William Henry commenced keeping store in 1805, and continued for some time. Rufus Eldred kept store across the street, near the Exchange location. After a time the Henrys moved across into the store they had there built.



In 1804, the first distillery of the place was built by Rufus and Zenas Eldred, on the site where Ellis Morse, years later, run a large distillery.

The Mrs. Maydole house, on the west corner, opposite Stage's hotel, was also very early built ; it is still a good residence.

Samuel Chubbuck, who came to Eaton about 1807 or 1808, built a frame house on the present location of the lower, or eastern hotel. There was then one log house where now stands the Baptist parsonage, another near the house of Mrs. John Whitney, (known as the "Sherman house") and another near the pleasant residence formerly known as the "Ellis house."

The first carding machine in this part of the country was built on the creek, where the woolen mill afterwards stood, by Hezekiah Morse and Rufus Eldred, in the year 1806. They soon added clothier works, and in due time increased their business by the addition of a "spinning-jenny" and looms. In 1833, the establishment was rebuilt of stone by Alpha Morse and Clement Leach, who had purchased it. They filled it with two sets of machinery for woolen goods and did much business for several years. It has passed through the hands of several different firms since ; was operated as a stocking factory during the war of the rebellion by the Lewis Brothers, and was last used as a woolen factory by Smith O'Brien. It has been damaged by fire once and rebuilt. At present it is owned by O. A. Medbury, who has converted it into a cabinet manufactory.

Mr. B. Carter built the first tannery of Eaton village, and operated it for a time, as early as 1808. It was situated contiguous to the Maydole house. Several years after, it was carried on by Milmine & Ward.

After the Skaneateles turnpike went through, there was need of better tavern accommodations ; Mr. Samuel Stow, therefore, built and kept a tavern on the corner opposite the lower hotel. Samuel Chubbuck, living opposite to him,

carried on a blacksmith shop. These two men had by some disagreement become violently opposed to each other. In a spirit of competition, Mr. Chubbuck erected another tavern opposite Stow's. Chubbuck was a staunch Democrat, and this was a time soon after the war of 1812; so upon one side of his attractive sign board was displayed the dying words of Commodore Lawrence, as a motto,—“Don't give up the Ship!”—and on the other, “Free Trade and Sailor's Rights!” Mr. Stow immediately erected another blacksmith shop to match Chubbuck's, which stood very near where Coman's store is, and swung out his sign directly opposite to Chubbuck bearing these words: “Don't give up the Shop!” and on the reverse side, “Free Trade and Mechanic's Rights!”—alluding to his neighbor's giving up blacksmithing for tavern keeping. Those unique signs hung out for many a year. The Chubbuck hotel is the present lower house.

The first school house in Log City was located on the ground which is now the cemetery. This building was burned. The next school was held in a house farther east on the Hamilton road. The late Rev. Charles Finney, of Oberlin College and revivalist fame, was a pupil at this school, and as a leader in all school boy sport, he is well remembered. He was a nephew of Dea. Finney, with whom he lived in his boyhood. The old brick school house was built in 1808, and it stood on the site of the house of Ellis Coman. This was one of the first brick buildings erected in Madison County; it was a well built two story house and was also used as a “town house.” There was not a handsomer building in any of the villages about, and it was considered by many a great mistake when it was removed. Some of the brick are in the blacksmith shop of Mr. Winchester.

Squire Rufus Eldred, who lived at Eaton village several years, was one of the men of the times of whom the town was justly proud. There is an incident related, which,

while it illustrates an old time custom, gives us an insight into his character and an idea of his influence: Major Elijah Hayden, one of the early settlers, for some slight misdemeanor, was once arrested by an aspiring young officer, who put him in the stocks, the only instance in which this then legal punishment was ever inflicted in this region. Squire Eldred happening to pass by at the time discovered Maj. Hayden thus confined, and demanded of the young officer what authority he had for punishing a *soldier of the revolution* in that degrading manner. The officer produced perfectly legal authority for so doing, but Squire Eldred commanded his immediate release, legal or *not* legal. Suffice it to say that the Major was released forthwith, and this barbarous penalty was never afterwards enforced in this community.

Dr. James Pratt was succeeded in the medical profession here by Dr. Charles W. Hull, who was a prominent physician in this locality many years. Dr. Pratt, Joseph Enos, Rufus and Zenas Eldred, Dr. Charles and Andrew Hull, the Comans, the Morses (note *g*.) and a few others, were the leading spirits here of the first quarter century. They encouraged and assisted every enterprise and enlisted themselves in very many. Some of these men belonged to the old Masonic Lodge, No. 121, which was removed from Hamilton to Eaton in 1817. The Masons owned a superbly fitted up hall adjoining Samuel Stow's tavern; they built this at their own expense at the time of the tavern addition. The lodge continued its regular meetings here up to the period of its dissolution in 1827.

One individual, whose name is associated largely with the enterprises of Eaton village, in the half century past, was Ellis Morse, whose death transpired October 28, 1869. The "Madison Observer" thus speaks of him:—

"DEATH OF ELLIS MORSE, ESQ.—We record to-day the decease of this well-known and highly-esteemed citizen, almost the last survivor of the early settlers of this town. In 1796, when a lad of seven years, he emigrated to this town from

Sherburne, Mass., with his father, the late Joseph Morse, Esq., locating on the place known as the Burchard farm, at present owned by Charles Payne, and built one of the first frame houses in this region, a part of which is yet standing at the foot of the hill, on the right of the road leading from Eaton to Hamilton. Near this house ran the Indian trail from the Susquehanna to Stockbridge, and the Indians were frequent guests. In 1802, four years before the town of Eaton was set off from Hamilton, his father removed to the present location of the family homestead at Eaton village, where he erected one of the first grist mills this side of Whitestown. Here Mr. Morse began his long and active career, laying the foundation of his after success in life; beside the hopper by day, and the firelight by night, with brief intervals of school tuition in winter season, he diligently studied the only books of the times within his reach, such as Dilworth's Spelling-Book, Daboll's Arithmetic, the Columbian Orator and the Bible. At this time the only school in the town was kept by the late Dr. James Pratt, and held successive months at different places in the town, one of which was his father's residence, the scholars boarding meantime at the place where the school was kept. During his long and active life the deceased was widely and honorably known in business circles, where his correct and methodical habits and strict integrity gave him deservedly great influence. He was early engaged with his father in buying and selling cattle, thus furnished the early settlers with money at a time when it was remarkably scarce and greatly needed. Subsequently he was largely engaged in the building of roads for the new country, one of which was the Hamilton and Skaneateles Turnpike. Mr. Morse was a person of modest and retiring disposition, yet his sterling qualities frequently placed him in important public stations. For several years he was an influential member of the Board of Supervisors, and part of the time its Chairman. It is a singular coincidence that his father, in 1817, was one of the commissioners appointed to superintend the erection of the first Court House built here; that thirty years afterwards the deceased was chosen to superintend the building of the second Court House; and that nearly twenty years subsequently his son (George E.) was also appointed to superintend the erection of the third and present Court House.

"During the past few years, Mr. Morse had, to a great extent, withdrawn from business activities, passing the evening of his days among those who knew and appreciated his blameless life and high character. It is permitted to but few men to witness the wonderful changes which have occurred in the lifetime of the deceased. The dense forest, over which the curling smoke of the Indian wigwam was to his youthful eyes a familiar scene,

has given place to well-cultivated fields and a prosperous population, along whose hills and valleys the trailing smoke of the first locomotive is to-day the harbinger of far greater changes than were witnessed even in the eventful lifetime of our departed townsman."

The "Eaton Woolen Manufacturing Company" was formed about 1816. Joseph Morse, Hezekiah Morse, James Cooledge, sen., Benjamin Brown, Samuel Stow, Curtis Hoppin and Dr. James Pratt, were members of this company. They built a factory east of Eaton village, on the Chenango, in 1816 or '17. After being run by the company for a time, it was leased to Gilbert Jones for a term of years, who manufactured woolen goods. He failed when it was leased to David Rogers, and for a time manufactured cotton goods. At one time both cotton and woolen goods were made at this factory. Homer Pratt, son of Dr. James Pratt, run the establishment a few years, but, about 1828, failed. For a time after this it was idle; then was purchased by Pettis & Hoppin. This firm added to its capacities, and built on the premises quite extensively, intending to go heavily into the manufacture of woolen goods. They had but just completed these preparations, when, by an unlucky accident, the establishment took fire, and burned to the ground. This disaster occurred in the autumn of 1845. The proprietors lost heavily, and did not rebuild. The ruins may be seen about half a mile east of the village. There was a fine boarding-house and a store kept by the company. The excellent farm house belonging to Mr. Joseph Holton, was the residence of Mr. Pettis.

Earlier than the building of the factory just mentioned, was the construction of the old powder mill, which was situated farther south, on the Chenango. If the curious wish to find its site, they can take the road which crosses the flat eastward from Giles Clark's; it stood on this road, on land now owned by John Graham; when built, the land was owned by Squire Simeon Gillett. The mill was the prop-

erty of James McConnell, and was built by him probably as early as 1806. It was finally destroyed by an explosion and fire, after it had been in disuse some time, from some powder left in the mill, in which disaster two young men, Samuel Washburne and Eleazer Goodrich, came near losing their lives. Very near here, Squire Gillett put up the grist mill, removed from Lelands in 1802. The mill went down years ago.

About 1817, Richard Ward built a tannery on the Eaton brook, in the village. Otis Hunt purchased it and for some number of years did a good business in that line. He sold to Collins & Tillinghast, after which it passed through several hands, then was burned, then rebuilt by Ellis Morse, and is now owned by Charles Fry.

The wagon shop now owned by Charles Gilbert, was built by Samuel Parker. The wagon shop now owned by Robert Gilbert was erected for a school-house, and originally stood east of the Baptist meeting house. As a school institution, this was the enterprise of a few individuals, prominent among whom were Alpheus Morse, Lyman Gardner, Calvin Morse and John M. Rockwell. The first teachers were Miss Gorton and Miss Terry—the latter now Mrs. Bacon. The school usually had three teachers; it was conducted on the academic plan, and is said to have been the best school ever instituted in Eaton. It continued some five or six years. When the families to which the enterprise belonged, passed beyond their school days, the school declined and was finally given up. It was removed to the present location and converted into a cabinet ware shop, and a few years since it was changed to a wagon shop. The wagon shop and smithery of Mr. Booth, was built many years ago by Rogers & Parker.

The Portable Steam Engine Works of Wood, Tabor & Morse.—Allen and Enos D. Wood, brothers, erected buildings in Eaton village, for the prosecution of their business, in 1848. All kinds of castings, as well as fine machinery

for factories, were made at their foundry. For a time, the establishment was managed by the Woods. Subsequently, E. D. Wood removed to Utica, where he became one of the proprietors of similar works on an extensive scale, under the firm name of "Wood & Mann." The firm at Eaton, as now organized, has steadily extended their facilities and increased their business, greatly to the prosperity of the village. They employ about fifty men, and manufacture three engines per week, at an average cost of about \$800 each. Portable steam engines being their specialty of late years, their work has grown widely popular; their engines are now distributed throughout the Union.

Though all departments of business have contributed to the prosperity of Eaton village, the mercantile has been pre-eminent in that respect. Old residents remember the firm of Leach & Morse as prominent for many years; as men, active in their business, and extensive in their operations. They built the "Felton block," afterwards purchased by David Felton, where he kept store for several years—now the cabinet ware store of O. A. Medbury. The drug store, now owned by Henry Allen, was built in 1816, by Dr. Charles W. and Andrew C. Hull. This is another of the old, substantial brick buildings of this village. In 1831, the store now conducted by the Morse Brothers, was built by Ellis and Alpheus Morse; here Alpheus Morse was formerly a merchant. Not far from the last date, Coman's store was built by Sylvester Thayer, another of Eaton's old merchants. In 1836, the "Exchange Hotel" was built by Ellis and Alpheus Morse. The architect, Jacob Bishop, built many of the best houses of the village, about this time. The first landlord of the "Exchange" was Cyrus Allen. The Baptist church, on Main street, was erected in 1820; the Presbyterian, on Church street, in 1833; the Methodist, not till 1856. The Union school house, a fine looking building, with spacious lawn and shade trees in front, situated on Church street, is also of

recent build. The store now occupied by H. C. Palmer, on Main street, was built by Mrs. Maydole in 1870.

Madison County Poor House, situated a short distance south of Eaton village, was built in 1828. Attached to it is a farm of 159 acres, which is well improved and furnished with good farm buildings; it is a source of considerable revenue toward the support of the poor at the institution. The accommodations here for this class of unfortunates, have been from time to time added to and improved; there are now three two-story stone buildings devoted to their use and care;—the Poor House proper, a lunatic asylum, and a hospital. Within three years past the county authorities have greatly improved the sanitary condition of the insane asylum, have added facilities for the greater comfort of those in the hospital, and have bettered the condition of things for all other inmates. The removal of the children to the "Orphan's Home," in Peterboro, during the year 1871, has proved another beneficial measure. The first keeper or overseer of the Poor House was Ichabod Amidon, who continued several years.

About half a mile west of Eaton village is the unused building and premises of the old scythe factory, which was started about 1830. It was for a time conducted by Gardner & Abbot. It was a substantial stone structure, having an excellent water power. It was a thrifty, paying concern for many years. Subsequently, it was converted into an ax factory, where the "Winchester ax" so often seen twenty and more years ago, was made by Samuel B. Winchester. Gardner Morse now owns the property.

On the eastern outskirts of Eaton village, about half a mile from the business center, is located the Eaton Depot of the Midland Railroad. It is conveniently reached by freight teams from Eaton, Pierceville and West Eaton villages, over smooth roads, and by hacks for passengers from each of these places at all train hours.

We append the following obituary list, the items of which have been omitted in their more appropriate places ; all of them old residents of Eaton :

"Levi Bonney, whose location was the old Bonney Farm near the Depot, died in 1855, aged 80 years. Miles Standish died in 1819, aged 71 years ; Caleb Dunbar in 1811, aged 51 years, and his wife in 1801 ; David Hatch in 1836, aged 64 years ; David Moreton in 1842, aged 69 years ; Samuel Chubbuck in 1835, aged 67 years ; John Hubbard in 1817, aged 51 years ; Capt. Joseph Gardner in 1829, aged 62 years ; Dr. Huil in 1833, aged 51 years ; Dea. Cyrus Finney in 1846, aged 68 years ; Elisha Willis in 1835, aged 58 years ; Loren Pierce in 1851, aged 77 years ; Col. Rockwell was killed in 1847, aged 56 years."

Also, we add the following note of two of the Comans, not given elsewhere ; Samuel Coman was father to the wife of Rev. William Dean, many years ago the noted missionary to China. The wife became an active missionary also, with her husband. Winsor Coman, another of the family, was a noble man and stood high in the esteem of his townsmen. This was a family of remarkably robust, active men.

David McCrellis settled where the brick house is situated on the road from Eaton village to Morrisville. Benjamin White located north of Log City, having a family who were conspicuous. One son, Rev. Ward White, was a noted minister in the Methodist denomination.

Abiather Gates was the first settler and original owner of the farm on the hill, east of Morrisville, afterwards owned successively by Uriah Leland and Henry Runkle. Mr. Gates built the present dwelling house and kept it as a tavern many years, where, also, all the public meetings in that part of the town were held, previous to the settlement of Morrisville. The farm is now owned by Mr. Jones.

MORRISVILLE.

When Thomas Morris reached the town of Eaton in 1796, he chose for his location the heavily timbered land

bordering the Chenango, and there afterwards founded the village which bore his name. He was a man of wealth, and encouraged all classes of mechanics ; he thus gathered about him the elements which go far toward establishing a village. It was, however, but a small, pleasantly located hamlet, having a church, a postoffice, two taverns, a store, and the usual number of mechanics, up to the period when the County Seat was located here, in 1817. The Cherry Valley Turnpike was then in its glory and the tide of travel made lively business for the inns. But there were active men in Morrisville whose influence went far towards fixing the permanent location of the County Seat here. John Farwell, Amariah Williams, Dr. Isaac Hovey, Dr. Wm. Pitt Cleveland, Judge Gaston and Bennett Bicknell, were chief in all matters that pertained to the public interest. The Williams, the Farwells and Tidds were early settlers, all of them we believe emigrants from Connecticut. The status of the village in 1816, was nearly what it had been since its rapid progress immediately after the Cherry Valley Turnpike went through ; Major Bennett Bicknell kept store in the building now occupied by Wm. P. Chambers ; John Farwell kept a hotel on the spot now occupied by the residence of his son Thomas ; Thomas Morris lived in a small house where Otis P. Granger now resides, at the northeast corner of the road leading to Peterboro.

In 1817, the long discussed question having been settled, the County Seat was removed to Morrisville. The object sought by Madison County in removing the Court House from Cazenovia which was then a most progressive village, was a central point. As between Smithfield and Eaton, both of which sought it, the decision was made in favor of the latter. Joseph Morse, Capt. Jackson and Squire Elisha Carrington, were appointed to superintend the erection of the new Court House, and the first court was held here Oct. 7th, 1817.

Thenceforward Morrisville became the central point for

all county organizations. From published sources, previous to 1830, we gather statements concerning several of these societies. The Madison County Medical Society was then an organization nearly a quarter century old.

The County Temperance Society also frequently met in this village.

The Madison Colonization Society, formed about that period, met here frequently, and from the large hearts, the contagious zeal and the wise deliberations of the best men of the county, the public mind was moulded to receive the great principles of human freedom, preparing the rising generation to decide without hesitation as to the right, when the crisis should arrive.

A County Bible Society and Sunday School Union held their periodical meetings here.

An organized Musical Society often convened in this village.

These and other societies sprung up during the period following the second decade of this century, when it seemed that Madison County had suddenly sprung into new life. Being the seat of the courts of justice, we can form but an imperfect idea of the scenes enacted at this secondary theatre, of a nature oftentimes wildly tragic, and again serio-comic, and frequently unraveling the characteristics of the farce.

The execution of Abram Antone in the year 1823, was the last of those tragic performances, a public execution, given in Morrisville.

The name of Abram Antone had become a synonym of all that was barbarous and terrible, and when the news spread abroad that he had been captured and taken to Morrisville jail, the whole population of this region breathed more freely, for he was feared as well as hated, and when it was decreed that he was to be publicly executed, the people far and near determined to witness the horrible scene. It is said that "the pioneer laid down his ax, the good wife put

by her spinning and packed up their rations of gingerbread and doughnuts, saddled their horses and journeyed forty and fifty miles through wilderness paths, to witness the tragic close of a mysterious, eventful life. Hunters shouldered their rifles and marched to the public execution, expecting they and their rifles would be of "service," for the tribes had threatened to rescue him at the latest hour. "Farmers left their autumn harvesting, yoked their oxen to the cart and with their numerous families proceeded to the exciting scene. * * Tawny forms, with their moccasins, wampum belts and heavy blankets, moved sombrely about, many of whom shrank fearfully from them." And yet Antone went to his death like the stoical warrior that he was. He objected to the degradation of hanging and being publicly exhibited. "No good way," says he, putting his hands around his neck, then pointing to his heart signified that he chose to die a nobler death. He begged to be let loose and give the militia an opportunity to bring him down like a hunted deer. Finding his appeals unheeded, he marched upon the scaffold with a calm and dignified tread, not a muscle quivering till the final pangs of death told that the deed was done which ushered into another state of existence the soul of Abram Antone. Friday, Sept. 12th, 1823, closed the record of public executions in Madison County. The gallows which closed the career of this notorious Indian, was erected in the open field, north of the arsenal, on the west side of the Peterboro road.

Lewis Wilbur was executed in the jail at Morrisville, in the year 1839, for the murder of Robert Barber, in the town of Sullivan. In the year 1853, John Hadcock was tried here for the murder of Mrs Gregg, in Stockbridge, and on February 23, 1854, was executed in the jail yard.*

Here many a poor man has been confined on the jail limits for debt. We are given an instance of one man, who, coming into the new country with small means, soon ex-

* See Criminal trials, &c., elsewhere.

hausted his supply of cash, and was compelled to get in debt for various necessities at a store. The debt coming due, there was no means wherewith to cancel it. The creditor levied upon and took his household furniture and his only cow, notwithstanding there was a sick wife and five little ones who had chiefly subsisted on this cow's milk; and then, the debt not being all paid, and both the law and the creditor inexorable, the poor man was hurried off to the jail at Morrisville. Kind neighbors, scarcely able to sustain themselves, looked after the wants of the suffering family. Like a true Yankee, however, this husband and father, "in durance vile," being allowed "the freedom of the limits," contrived to improve the days of his term in making baskets, the sale of which relieved some of the pressing necessities at home. This law, so rigorous, had received the condemnation of wise, reflecting men, long before it was expunged from the statute books. At last a formidable crusade was made against it; petition after petition from all parts of the State flowed in upon the Legislature—several from this county—but not until the year 1832, was the incubus lifted from the unfortunate poor of this commonwealth.

This village was the central point for great political meetings, and here congregated, during each exciting campaign, deputations of wide-awake political men from all parts of the county. Exciting political battles have been fought on this ground. In the remembrance of many, there has been no contest more fierce than that during the anti-Masonic excitement, in which the Masons, under the banner of the "Observer and Recorder," of Morrisville, and the anti-Masons, under that of the "Republican Monitor," of Cazenovia, waged war throughout the contest.

We are told, that in the days of a half century past, the people of this country prided themselves exceedingly on their military displays; that "general training" was a time of great interest to all. On these occasions, Morrisville was

alive with plumed heads, bands and bars, stars and epaulettes. The evolutions of the drill were studiously and accurately performed, and the pomp of the parade, and the pleasure and exultation of the performers, was heightened by the presence, the smiles and admiring glances of the gentler sex. These often-congregating masses, for one purpose and another, kept Morrisville in a continuous move, keeping step with the spirit of the times.

The village was incorporated April 13, 1819. The first newspaper, the "Madison Observer," was published here in 1822, under the proprietorship of Rice & Hall, who had removed it from Cazenovia. From 1829 to 1840, there was great activity in trade, and mechanics and manufactures developed. The population of the village in 1830, was 503, in a town containing 3,544 inhabitants. There had been a small foundry built, then carried on by Sumner Whitney. About the same period, Jefferson Cross established his foundry, which has been kept in operation to the present time. Mr. Cross commenced making stoves at the opening of his business. Stoves were not in general use at that day, and he had the pleasure and honor of introducing them into very many households. In the manufacture of the stove known as the "Great Western," he realized a handsome profit, in consequence of its great demand. [We risk the remark that, for some purposes, it is a very useful stove at this day.] The machine shop which Mr. Cross built was connected with his foundry, where he made a large variety of castings. After his death, this shop was sold, and the same business was carried on in the foundry. These works have been a source of benefit to the village, and are still a substantial and paying concern. George and Dwight Cross, sons of Jefferson Cross, succeeded to the ownership of the establishment, and are the present firm. About 1820, Nathan Shephard built a small woolen factory on the Chenango, at the west end of the village, which was in operation some fifteen or twenty years; in 1830, it was run

by Ozias Higley. Clark Tillinghast and Perley Ayer were other manufacturers of that day. There were then, as we learn from the advertising of that period, a comb factory belonging to Jonathan Gurley, also the chair making and cabinet rooms of Curtis Coman; the saddle, harness and trunk shop of James Slocum; the millinery shop of Miss M. Bicknell, and the store of B. Bicknell. There were others whose trade, we are to suppose, was sufficient without advertising. There were two taverns, and the names of the landlords, for a series of years, are given as John Farwell, A. Morey, P. Munger and Ward White. There was a distillery which belonged to Bicknell, Norton & Palmer; it ceased to be, many years ago. Bradley Tillinghast built the tannery somewhere about 1830. This business is still conducted by him, on an extensive plan, and by his efficient management has proved profitable. The grist mill was built by Bennett Bicknell in 1833. Stephens & Gurley built a silk factory on Union street, before 1840; the chief article of manufacture was sewing-silk; they had an extensive commerce for a time, but the establishment remained in operation but a few years; the building has been converted into a cheese factory.

The educational spirit of this village was originally and is now, decidedly cosmopolitan. In the absence of literary institutions corresponding with those planted in other villages, it was the aim here to educate the mass in the more common and useful fields of learning, and to a higher state of perfection than could result in common schools. Select schools were held season after season on the most advantageous terms for pupils, in which the common English branches were taught for \$2 per quarter, and Algebra, Geometry, Natural Philosophy and Rhetoric, for \$3 per quarter; and board could be had for \$1.25 per week. In 1831, an Academy was built, which stood on the location of the present Union School house; it was a fine three-story building. Its first Principal was Eli Burchard, of

Marshall, Oneida County; its first board of trustees, O. P. Granger, B. Coman, J. F. Chamberlin, W. T. Curtis, E. Holmes, B. Bicknell, M. Leland, A. Williams, J. Payne, C. Tillinghast, J. W. Avery, A. Cornell and J. G. Curtis.

The N. Y. State Gazetteer of 1842, gives Morrisville 130 dwelling houses and 700 inhabitants. The County buildings were "composed of a Court House, County Clerk's Office and a Jail, very pleasantly situated; an incorporated Academy, three Churches,—the Presbyterian, Baptist and Methodist;—a printing office, silk factory, distillery, tannery, woolen factory, iron foundry, machine shop, grist mill, saw mill, five stores and two taverns."

In 1847, a new Court House was built; Ellis Morse, Samuel White and Oliver Pool, were the committee appointed to superintend its erection. This was burned in October 1865, during the session of Court. In 1866, it was rebuilt. It is a two-story wooden building, containing an excellent court room with gallery, jury rooms and library. It is pleasantly situated in a small park, fronting on Main street. In the park is a fountain, and reservoir thirty feet in diameter and seven feet deep, affording an abundant supply of water in case of fire. The Clerk's office is a small brick building, fire proof, adjacent to the Court House. The Jail, situated also contiguous to the Court House, is an old building and is soon to be superseded by a new one of brick. The cell in which the notorious Indian murderer, Antone was confined, still bears the carvings he made in the curious hieroglyphics of savage life. Immediately after his sentence, he engraved upon the wall the number of moons and the number of sleeps to the day of his doom; thus, here the firm hand of this eloquent representative of barbarism performed its last work.

In 1858, one of the three then existing hotels, the upper or most easterly one, was destroyed by fire. This was a commodious, well patronized house, and its loss has been

seriously felt. A company is rebuilding it the present season (1872,) on a plan far more extensive than the former. On the public green, near the lower or western hotel, is situated another fountain; this, with that in the Court House park, supplies such an abundance of water, that, for the future, and with her efficient corps of firemen, Morrisville seems munificently provided for, in case of a repetition of the conflagrations she has experienced.

About one mile south of Morrisville, near the "Center," was the old "Tillinghast factory." This was one of the first woolen factories of Madison County, built about 1822, by Perley Ayer. It was situated in a remarkably picturesque locality. The factory pond was a narrow body of water, created by damming between two perpendicular hills, covering some fifteen acres, and was ordinarily some twenty feet in depth. The plot for the factory houses, containing about twenty acres of level land, was at the foot of the hill and was handsomely laid out. In time this became the property of Clark Tillinghast, who by the means of capital, considerably increased the business. There were several fine dwellings and a good boarding house, and there were also on the premises a saw mill and tannery. This fine property was damaged beyond redemption by two successive floods, in the autumn of 1851, in the first of which the water broke through the dam, carried away a part of the saw mill, struck a range of dwellings, broke up and carried away two of them, and forced the others against each other, nearly destroying them. The flood now turned and advanced upon other buildings, utterly demolishing and sweeping away the dwelling house of Almon Lawrence, leaving not a trace of it save the submerged cellar; his barn shared the same fate. The cloth lying in the dye-house was swept away, and several hundred sheep pelts were carried away from the tannery. Onward traversed the wild flood toward Eaton village, tearing up dams and bridges in its course and bearing on its bosom the spoils of the devastated fac-

tory settlement! Fortunately the horrors of the scene were not aggravated by the loss of human life; but very many were stripped of the savings of their industry, and some 150 persons were thrown out of employment. Mr. Tillinghast immediately commenced repairing, when, a few weeks later, a second flood damaged the property still farther, so that it was never fully repaired and put in successful operation again. After years of disuse the premises were sold to the firm of Graham & Co., who built a machine shop there in 1869.

The First National Bank of Morrisville was established in 1864, with a capital of \$100,000. First Directors: Daniel Stewart, L. D. Dana, F. M. Whitman, Henry Runkle, Reuben Harwood, S. T. Holmes, A. M. Holmes, B. Tillinghast, George E. Cummings, John C. Head. First officers: Daniel Stewart, President; A. M. Holmes, Vice President; L. D. Dana, Cashier. The present officers are: Daniel Stewart, President; A. M. Holmes, Vice President; L. D. Dana, Cashier; Brownell Tompkins, Teller. There has been but one change in the list of directors since the organization of the bank; that of Charles L. Kennedy in the place of George E. Cummings.

BENNETT BICKNELL.

The Madison Observer of Sept. 21, 1841, published an extended notice of Mr. Bicknell's death, which occurred Sept. 15, 1841, in his 61st year, from which the subjoined extract is made. It gives a just view of his appreciation by his fellow citizens:

"Our village has been smitten with no common calamity. It has been deprived of its head and benefactor—of one who perhaps more than any other man was identified with its growth and prosperity. Mr. Bicknell was a native of Mansfield, Conn., and removed to this place in 1808, when, where is now a flourishing village, there existed but a few scattered tenements of rude construction, and an almost unbroken primeval forest. To its subsequent growth and advancement he contributed in a

great degree. We behold on every side the evidences of his activity, enterprise and liberality. He gave largely, unstintingly, and bestowed his time and services freely, to whatever tended to the promotion of the welfare of the place.

Mr. Bicknell received repeated evidences of the confidence of his fellow citizens. Much of his life has been spent in public service. In 1812 he was elected a Representative from this County in Assembly, and in 1814 he was chosen State Senator from this then great western district. He also served in the capacity of County Clerk for five years, at first by appointment, and, on the adoption of the amended constitution, by choice of the people. In 1836 he was elected Representative in Congress from this district, (the 23rd, Madison and Onondaga.) At the close of his term, he was strongly solicited to become a candidate for re-election, but steadily declined the wishes of his friends, and retired from public life.

In his private and business relations, he enjoyed a wide and enviable reputation, not only throughout the county, but beyond its limits. It was, however, as a public man that he was generally known. He was from youth, thoroughly and essentially a democrat, and he adhered to his political faith with a constancy and tenacity of purpose, which could only have been the result of well considered and mature deliberation. His democracy pervaded all his public and private conduct. It was clear, steady and consistent. * * *

Blessed with a constitution of body capable of great endurance, and which was impaired by scarcely an interval of sickness down to the day of his death, endowed with a vigorous mind, a sound, healthy and sagacious common sense, which rarely conducted him to wrong results; and moreover carrying into all his pursuits an energy and activity which knew no repose, and an indomitable perseverance which never relaxed, he was enabled to effect more in the moderate period allotted to him in this world, than most men accomplish with the longest term of human existence. * * *

His was the generous heart and open hand for the poor man, as well as for his more fortunate neighbor; a working man himself, his sympathies were with the laboring classes. He lent freely of his means to those who were just starting in life, and a willing and an active hand in every public enterprise. He was a safe guide and counselor, and it was this trait in his character which acquired for him a hold upon the confidence and regard of his fellow citizens, which cannot be appreciated but by those who witnessed it. It is in this respect that his loss is irreparable and his decease is a blow to community. Indeed there are few among us of whom it may not be asked, in regard to the death of Mr. Bicknell, 'Who hath not lost a friend?'

Let us add to the above that the private character of Mr.

Bicknell was such as may be commended without reserve. It was unsullied even by the breath of suspicion. His intercourse with his fellow men in all the relations of life were marked by justice, propriety and benevolence. With a vigilant attention to his own character and rights, he blended a constant observance of the courtesies of life, and a habitual regard for the feelings of others. He has descended to the grave, not only, it is believed, with scarcely an enemy, but enjoying the unqualified love of all who had the happiness to become his friends. * * * Long, very long, if ever will it be, before the breach occasioned by his loss will be repaired. His funeral was attended by the entire population, and a large number of citizens from abroad. It was an immense concourse, and testified more eloquently than words, to the estimation in which the deceased was held."

JUDGE HOLMES.—Epenetes Holmes was born in America, Dutchess County, N. Y., December 1st, 1784, and in 1795 removed with his parents to Pittstown, Rensselaer County, where his father pursued the hatter's trade. His early educational advantages were quite limited, as he never attended a day school after he was eleven years of age. During his twelfth year he had the privilege of attending an evening grammar school; the residue of his education, as well as the earlier part of his legal studies, were prosecuted evenings, after the close of a good day's work. In the office of Hon. Herman Knickerbocker he completed his studies, and was admitted to the practice of law as an attorney in the Supreme Court, in Shaghticoke, Rensselaer County, in the year 1809, where he remained until March, 1817, when he removed to Morrisville, Madison County. There he remained till his decease, which occurred in 1861, when in his 77th year.

Judge Holmes continued the practice of law, opening a law office in this village, on his removal here. He received repeated marks of public confidence by being called to fill official stations. Soon after his removal here, he was appointed Justice of the Peace; he was subsequently, for several years, Clerk of the Board of Supervisors, and for

ten years was one of the Judges of the Court of Common Pleas, of this county. In all of these positions he discharged his duty faithfully, and to general satisfaction. As a lawyer, he won golden opinions, and great confidence was reposed in his ability and sound judgment as a counselor. He enjoyed a fame worthy of emulation.

For many years Judge E. Holmes was an influential member and officer of the Congregational Church, of this village, until age and bodily infirmities compelled him to withdraw from active life. In the various social and business relations, he enjoyed the esteem of his fellow citizens, and, at the close of a long life, left behind him an irreproachable name.

JUDGE GASTON, as he was familiarly known, came to this place from New England in the year 1800, when the country was almost an unbroken wilderness, and resided here from that time until his decease. In 1804, he opened the first store in the village, on the line of the old State Road, and afterwards, when the turnpike was constructed, at the junction of Main and Eaton streets. On the organization of this town, in 1807, he was chosen Town Clerk, which office he held for nearly twenty years; he also represented this town repeatedly in the Board of Supervisors, and for many years discharged the duties of Justice of the Peace. He was at one time a Judge in the Court of Common Pleas. His ability and great probity secured him the confidence of all.

Judge Gaston was a man of unassuming manners, and in all the relations of life, justly esteemed for his sound judgment and unbending integrity; and we believe we can truly say, that it is the willing tribute of all who have known him during his sixty years' sojourn in our community, that he was emphatically the "noblest work of God"—an honest man. Judge David Gaston died November, 1860.

ORIS P. GRANGER came to Morrisville fifty years ago.

He was a young man of talent, and soon gained an enviable place in public favor. He was the first Surrogate of Madison County from the town of Eaton ; was appointed April 13, 1827, and served thirteen years. He was one of the active public-spirited men of his time. Being a man of keen perception and ready wit, he was well calculated to relish the contests of the political arena of the days long past. Judge Granger yet resides in Morrisville, enjoying a hale old age.

LAWYERS.—Among the lawyers of Morrisville who have exerted a wide influence, and won an enviable reputation for success, A. Lawrence Foster deserves mention. He opened an office here at an early day. At first being somewhat successful, he resolved to change his location for one more propitious, when an unexpected incident roused his energy, and he decided to remain, and at all hazards win himself a position. Political contests—Foster was a Whig—served to strengthen his indomitable will. He became one of the successful lawyers of his time ; was generally pitted against Hubbard & Stower in important cases. A. L. Foster was elected to Congress from the 23d Congressional District in 1841. A. S. Sloan, formerly County Clerk and lawyer, studied law with Foster. Duane Brown, Esq., another successful lawyer of that day, succeeded Mr. Foster. Mr. Brown was an able and popular advocate. He continued in business here till his death. Sidney T. Holmes, son of Judge Epenetes Holmes, opened an office in Morrisville and acquired success and a wide reputation of being an able and safe counselor. He was elected County Judge in 1851, and served twelve years. He was elected to Congress from the 22d District in 1865. He has recently removed to Bay City, Michigan, where a new field invites him to continued success. Charles L. Kennedy commenced here as a student with Duane Brown, Esq., in 1845 ; was admitted to the bar in 1847, and remained in company with

Mr. Brown till the fall of 1849, when he went to Chittenango, having formed a co-partnership with William E. Lansing. He remained there till 1856, when Lansing was elected County Clerk, and Mr. Kennedy took charge of the office as Deputy. At the close of the term, 1858, Mr. Kennedy was elected County Clerk, and at the expiration of his term formed a co-partnership with Judge S. T. Holmes. In 1867, C. L. Kennedy was elected County Judge and Surrogate, and as an evidence of the high estimation in which his services were held, he was re-elected to that position in 1871. Nathaniel Foote, Esq., has been a practicing lawyer since 1845, in Morrisville. He was from Chenango County, of the family of Footes well known in the public annals of that county. Alexander Cramphin, attorney and counselor-at-law, who was elected County Clerk in 1868, and Lucius P. Clark, Commissioner of Pensions, have well sustained law offices, and are long established in the confidence of the citizens. Several recent firms have been added to the ranks of the profession in Morrisville, some of them already winning golden opinions from their predecessors.

WEST EATON.

Thomas Fry, Stephen Cornell, Perry Burdick, Barry Carter and David Darrow, earliest located on lands which are now occupied by West Eaton village. Thomas Fry built his dwelling on the corner where is now the store of Smith & Bedell. David Darrow's large farm took in much of the site of the present village, and his farm house was situated very near where the road runs between the large house of Alvin Wadsworth and the cheese factory. Thomas Fry built a saw mill where stands the factory of Barnes, Mitchell & Howe. He, afterwards, in company with William Hopkins, built a grist mill on the same spot. The first tavern was built by Isaac Sage, very near where Mrs. Wellington's residence is, between her house and Richardson's Hotel. Barry Carter kept tavern here after Mr. Sage. In the house built by Mr. Fry a Mr. Dunham kept the first

store, he receiving his goods on commission from the house of Foreman & Co., of Cazenovia. This primitive store, which was a double house, one part used for a store, the other for the family, would scarcely bear comparison with the fine building of its successor, the Smith & Bedell store, yet it was quite serviceable for its day.

The Skaneateles turnpike induced more rapid settlement, and the adjacent country was being inhabited, but years passed while the village was very slowly growing. The people were busy clearing up their farms, looking after the needs of society, nourishing their district schools and infant churches. Otherwise all of men's physical strength was employed in reducing nature to a state wherein it would serve the wants and necessities of life. We are scarcely able to understand the discomforts they experienced and the hardships they endured. The comforts of a primitive school house with the first trial of a stove, was given by an old lady who herself has known the changes of more than three score years. The school particularized was kept west of this village in the year 1816, by a Mr. Hubbard. The district had built a new frame school house, and, as stoves were coming in fashion, they had dispensed with the fireplace in building their house. In school meeting the merits of the few patterns of stoves extant were duly discussed. A neighboring district had used what was called the "potash kettle stove," and this school meeting decided to test its merits. Accordingly a potash kettle, in which the blacksmith had constructed a door, and an outlet for pipe, was hauled to the school room, turned over a circular brick platform, and made tight around the edge with plaster. This unique stove was found of sufficient capacity to receive a large amount of fuel; but it had not a good draft, and consequently three or four hours of wintry weather passed each day before its massive sides became hot, and then it increased in heat to the superlative degree, which was now as intolerable as the cold had been. Grateful indeed was

the chill wintry air from the door widely thrown open, to the burning cheeks and aching heads of scholars, who, but a few hours before had vainly endeavored to mitigate the pains of their chilling feet. Thus the school suffered through that long winter, and it is indeed a matter of wonder, how, under such untoward circumstances the children of that generation were able to store away so much sound knowledge as we see exemplified in their later lives. We infer, however, that the good sense of their parents added and encouraged improvements as their means would permit; suffice it to say that this kind of stove was not used a second term.

West Eaton, or "Leeville," as it was called, from Philip Lee, one of the early inn keepers, made but little advance as a village before 1840, having then but a dozen houses, one store, a hotel, a saw mill, grist mill, carding and cloth dressing works. In the forests round about, was growing the timber, in the quarry lay the stone, and in widely separated places lay other raw material, which the future should bring together to build the manufacturing works, the churches, and the numerous fine dwellings of this thriving village. Most of those twelve houses are yet standing.

Joseph E. Darrow kept the only store, in the house now belonging to Mr. Enos, near the fountain. The wool carding and cloth dressing works were owned and operated by Abner Isbell, and were located on the site of the present woolen mill of Barnes, Mitchell & Howe. In that day of stage travel, the tavern was the most busy institution of the place. The old tavern had disappeared and a new one, the present hotel, had been built by Major Smith, as early as 1830, and was kept by Calvin Wellington. After 1840, a new impulse seemed to enter every department of business. Joseph E. Darrow built his house east of the L. Wellington store in 1842, and built this store in 1845. In 1843, the Methodist church was built. In 1845, A. Y. Smith built the first woolen factory. He commenced with two sets of

woolen machinery, and a lively business was transacted for a time under the firm name of A. Y. Smith & Son. He built the present Chubbuck store, the factory boarding house and some of the dwellings. The mill was burned in 1852. By assistance rendered among the citizens, Mr. Smith rebuilt immediately, went on with the works, but finally, during the financial crisis of 1857, failed. The works were next run by Churchill & Gilmore; Dr. G. B. Mowrey became one of the firm about 1860; for a short time it was under the firm name of Mowrey & Smith; Joseph Huntoon was subsequently added to the firm, and Smith withdrew. In 1862, while Mowrey & Huntoon were proprietors, the mill was again burned. They immediately rebuilt, commencing, through the assistance of the citizens, the necessary preparations the next day after the fire. In every respect the new factory was built on a better and more extensive plan than the former. It was given the name of the "Monitor Mill." The mill continued under the firm name of Mowrey & Huntoon till the summer of 1871, when Mr. J. C. Greene entered the firm. Mr. Huntoon withdrew, and removed to Flint, Mich., becoming proprietor of a woolen mill there. The woolen mill of Mowrey, Greene & Co. run five sets of machinery, employing about ninety-five hands, and turn off 4,500 yards per week of the finest quality of doeskins and other styles of gentlemen's dress goods.

The "Eureka Mill," Barnes, Mitchell & Howe, present proprietors, was originally built on a limited scale, doing only carding and custom work for several years. In 1860, Otis Barnes was proprietor. About 1862, the co-partnership of Barnes & French was formed. In 1863, they built anew, their business having so increased as to require them to occupy both the old and the new building. French having retired from the firm, James Mitchell succeeded. The firm of Barnes & Mitchell has continued, with the addition of H. C. Howe in 1870, up to the present time. They manufacture superior woolen goods, consisting

of cassimeres, plain cloths, doeskins, flannels, such as shirting and sheeting, &c. They run about three sets of machinery and employ about seventy-five hands. Both the Monitor and Eureka mills, and also the Alderbrook woolen mill, manufactured "army blue" exclusively, during the war of the Rebellion.

About 1851, Asa Walden built the west tavern which is now used for a tenement house. The upper story is converted into the Good Templars Hall, and which is also used by the Free Masons, when they convene in this village. The store now owned by Smith & Bedell, was built by J. E. Darrow & Son about 1860. Some two or three years later the store now owned by Hamilton Brothers, was built. They have enlarged the store considerably, at different times, since they commenced business. The Pennock store, where the drug store and shoe shop is, was built at a late date. The meat market was built in 1871.

The Baptist Church was built in 1853, the new Methodist Church was built in 1869, the new parsonage in 1870. Within the last ten years those good buildings and fine residences on Main street, and those around and in the vicinity of the park, have been erected. The Park was laid out in 1870, in the south part of the village; it promises to be a feature of great attraction. Within two years, five new streets have been laid out, besides those around the park, and buildings are constantly being erected upon them. The Fountain was built in 1868.

West Eaton now numbers four dry goods stores, viz: Smith & Bedell, L. Wellington, Hamilton Brothers and Dwight Chubbuck; one shoe shop, a blacksmith shop, Hakes & Isbell's Express office, N. J. Miller, artist, a millinery shop, dressmaker's shop, tailor shop, meat market, restaurant, &c., &c., besides the hotel, the two factories, the two churches, public hall, and the Union School which employs two teachers.

The substantial prosperity of the manufactories together

with the public spirit of the leading citizens have been a means of progress in West Eaton. To David E. Darrow more than to any other individual is due recent marked changes and improvements. Being the owner of much land in and about the village, he is, by laying out new streets, fast bringing it into available condition for building lots. To his enterprise is due the park and all the new streets in that vicinity. By his skillful management, and the co-operation of those of kindred tastes and public spirit, many pretty, and some elegant houses adorn those streets.

From the location of George Andrews' residence near the park, a fine view is had of Eaton street bordering Alderbrook pond, and of this pretty sheet of water, and the adjacent meadows, woodland hills and ravines. From here you see a small knoll, up across from the bridge, at the head of the pond, where bushes grow around the ancient cellar of what was once a dwelling, last inhabited by an aged squaw, of whom Fanny Forester gracefully writes in one of her Alderbrook sketches—"Under Hill Cottage." This squaw bore the unpoetic name of Hannah Konkerpot. While she tenanted the house, it caught fire and was burned. After a season Hannah disappeared from this vicinity. She was said to be about one hundred years old. Across the pond from the same view, is to be seen Under Hill Cottage. In full view of here, three persons were drowned in Alberbrook pond the 18th of May 1872; they were Conrad Betz, and his daughter Fannie aged 11 years, and Miss Emogene Tousley aged 16 years. Seldom has any affair created so great an excitement as this, in the whole community, far and near. In West Eaton Cemetery their head stones may be seen not far from the grave of Willie Greene, son of J. C. Greene, who was drowned in the same pond one year before.

West Eaton Lodge, No. 94, I. O. of G. T., was organized in 1866. To the young people of West Eaton this society has been of incalculable benefit. It has been remarkably



prosperous, averaging a membership of seventy-five. To David M. Darrow, the Lodge accredits, in a great degree, the steady prosperity of the Order in this place. From the first, to the present, he has exercised a judicious care for its concerns, and a paternal interest in the young men connected with this institution. Others, who have belonged to it at different periods, have been earnest and efficient co-workers in redeeming the land from intemperance, and in keeping the young from its baneful influence.

An old burying ground, perhaps the oldest in the town, is situated about a mile west of this village, on the hill. Here the earliest inhabitants were buried. Many are removed to the new cemetery in the village. ' But few stones are here to mark the spot where lie buried so many.

One of the first taverns of the Skaneateles Turnpike was built on the road where it crossed the present location of the Eaton Reservoir. It was built by Solomon Stone; was for many years kept by Mr. Dunham, and was known far and wide as the old Dunham stand. The last landlord was Mr. Emmons, about 1833. The land where it stood, together with a large piece of the farm of David Wellington, was purchased by the State for the reservoir, and when completed, the valley and tavern site were submerged. In very dry seasons the ruins of the old inn may be discovered. We sometimes wonder if the aqueous element has erased all traces of the busy life which once made vocal those ancient walls, or if the spirit of past scenes still clings to them in their submarine home.

DAVID DARROW, Esq., the pioneer, was father of the large Darrow family who are prominent in West Eaton. At the time of his death the subjoined sketch was published:

One by one the last of our pioneers are moving from off the stage of action. Of this number was David Darrow, who died

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